THE

Baptist Magazine.

DECEMBER, 1819.

MEMOIR OF DR. JOSEPH STENNETT.

Dr. Joseph Stennett was the eldest son of that eminent and learned divine, Mr. Joseph Stennett, whose character has been drawn by an able hand;* and who is otherwise so well known from his excellent writings that his memory will be transmitted with high esteem to the latest posterity. His father also, Mr. Edward Stennett, was a faithful and laborious minister of the Baptist denomination, at Wallingford in Berkshire, and suffered much for nonconformity in persecuting times.

The Doctor was born in London, Nov. 6, 1692; and received his instructions in grammar and classical learning, from two of the ablest grammarians this age has produced; Mr. Ainsworth, author of the Latin Dictionary; and Dr. Ward, professor of rhetoric in Gresham College. The other parts of literature, which more immediately related to his sacred profession, he cultivated under the care and direction of his learned and pious father; whom I find, on his dying bed, giving him advice with respect to the management of his studies, and the conduct of his future life. His fine natural parts, his acquired knowledge, and above all, the grace of God, and the eminent gifts bestowed upon him, and fitting him for public service, all contributed to form his character; and in him the gentleman, the scholar, the christian, and the divine, were happily united.

When he was about fifteen years of age, he made a profession of religion, and submitted to the ordinance of baptism. And those who have either heard his pious discourses, and fervent prayers; or read his excellent sermons, which are printed, cannot entertain a doubt of his having received the grace of God in truth, which is so absolutely necessary to a minister of the gospel.

In the year 1714, Providence called him into Wales, where he first entered upon his public ministry, and spent about four years at Abergavenny in Monmouthshire; from whence, having declined the pressing invitations of two congregations in this city, he removed to Exeter, not long after the dispute arose in that country concerning the doctrine of the Trinity, and during the heat of the controversy. Letters having been sent hither for advice, in the year 1719, occasioned great disturbances and animosities among Protestant dissenting ministers of all denominations in this city. In the mean time our young divine, as he then was, exerted himself with an uncommon and distinguished zeal at Exeter; made a noble stand

* See the account of his life, prefixed to his works.

for the proper divinity of our Lord, and appeared with great lustre and brightness in the defence of it. Here he continued about sixteen years, faithfully discharging his ministerial trust, and adorning his office with a becoming life and conversation. In 1737, he was called to the pastoral care of this church,* and was invested with that office September 15, the same year; so that he continued in the sacred work of the ministry about forty years.

In the year 1754, he received a diploma, creating him Doctor in Divinity, from the University of St. Andrew's in Scotland, at the instance and recommendation of his Royal Highness their Chancellor; who was pleased to send it to him in a very obliging manner by his Secretary.

The Doctor's ministerial abilities and qualifications are so well known, as to want no description or commendation of them. His mien and deportment in the pulpit were graceful; his voice low, but soft and pleasant; and his language accurate and correct. He had a large compass of thought, freedom of expression, and fervency of soul, as well in preaching as prayer; and would often treat his subject in a very comprehensive view, to the great delight, as well as profit, of his hearers.

As to his religious principles, besides those concerning baptism and the sabbath, wherein he differed from many; there were others of greater importance, the doctrines of our first reformers, which he imbibed in his younger years, and abode by them throughout his ministrations to the end of his life. An instance of this appears in a letter sent by him to the members of this church, about two months before his decease, wherein are the following expressions: "It is my great comfort in the views of eternity, that I have been led in these changeable times, steadily and constantly to maintain those doctrines, which I find are able to support me at such a season as this. I call my dear charge at Exeter, where I spent the first part of my ministry (and the Lord knows in great weakness) to testify this concerning me. I always thought, the great design of the gospel was to lay the creature in the dust, and to exalt the great Redeemer of the church. I always taught both them and you to love Jesus Christ; to live upon him; and to expect your justification from him alone, his blood, his righteousness imputed, and his intercession."

With regard to his political character, he was a warm asserter and defender of the liberties of mankind; he was most zealously attached to the interest of his Majesty King George, and his royal house; he heartily loved his friends, and all whom his Majesty esteemed as such; and was greatly offended with those who gave into an unreasonable opposition to his ministry. His talents for public service in civil affairs, were discerned by some persons of the first rank and eminence, who were pleased to honour him with their friendship and acquaintance. And the easy access which this gave him to those in power, rendered him capable of performing many good and kind offices to multitudes of persons; which he attended to with great cheerfulness and assiduity, and frequently with happy success. So that his death was a

* The Church in Little Wild-street.

public loss to mankind; particularly to the whole dissenting interest, and especially with respect to its civil and political affairs.

The disorder which issued in his death, was a mortification in his foot, under which he laboured near six months. During which time, though it appeared very frightful and terrible to those about him; yet it was not at all startling and surprising to himself. When he was first acquainted with it, and it was intimated to him, that he might be carried off by it in a few days; he received the summons with an amazing composure of mind. And through the whole of his affliction, he shewed such christian heroism, as astonished some who were strangers to the inward power of Christianity, and obliged them to acknowledge its divine influence. His patience under those excruciating pains with which he was attended, was almost inimitable; not one murmuring or repining word being heard to drop from his lips amidst all of them. And when he had any intervals from pain, it is thought he never so much enjoyed himself, his family, and his friends about him, in any period of his life, as he then did. This serenity and cheerfulness continued with scarce any interruption. And though he had not those raptures, which some have experienced on their dying beds, and in their last moments; yet his faith continued unshaken, and his hope firm and stedfast unto the end. Thus your dear and faithful pastor finished his course, and fell asleep in Jesus, on the 7th of Feb. 1758; leaving behind him a very disconsolate widow and mournful family, all deeply affected with their great and irreparable loss.

During his illness, though at such a distance, he was not unmindful of this church, his more peculiar charge and care; as appears by his letter to you, in which he says: "Sometimes, I think, I could rejoice to talk to you once more of the loving kindness of the Lord, and what he has done for my soul; and to recommend the dear Jesus, with all the blessings of his salvation, to your precious souls, which I have often sincerely, though poorly, done in the course of my ministry." And now, in your present circumstances, permit me to remind you of your duty, how you should behave under them. And this I shall choose to do, not in my own words, but those of your late pastor, in his letter above mentioned, which may, I would hope, make greater and more lasting impressions on you, than any thing I am capable of saying: "My dear brethren," says he, "let your love abound one towards another; forbearing one another, forgiving one another, as God, for Christ's sake, hath forgiven you. Exercise your charity to all men, in the manner in which the gospel recommends it. Brethren, as you would have your souls prosper, labour to maintain holy discipline in the church; attend early and constantly on the public worship of God; and cultivate the duties of religion in your families and your closets. See that the generous spirit, that has long prevailed among you for the support and encouragement of the interest of our Lord Jesus Christ, may not decay; be exemplary in your conversation; and use your kind endeavours to restore such as are departed from the truth, or by an unholy walk have brought themselves under the censure of

the church." My friends, frequently read over these instructions and exhortations; and though your pastor is now dead, you will perceive that he yet speaks to you, with the most tender regard, for your truest and best interest.

To you, the dear relations of the deceased, his mourning widow and sorrowful children, and other relations and friends, what shall I say? The stroke upon you is heavy; the providence is very afflicting. The loss of such an indulgent husband, tender father, kind brother, amiable relation, and loving friend, is a great one indeed! But sorrow not in an extravagant and unbecoming manner, as those without hope of a future state, and a glorious resurrection. Remember, what is your loss is his gain; and that you will see your husband, your father, your brother, your relation and friend, again, to greater advantage than ever you saw or enjoyed him here; for if we believe that "Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him." 1 Thess. iv. 14.

Gill's Sermons and Tracts, Vol. I. p. 531.

STRICTURES
ON
A SERMON,

Preached at the Consecration of St. James's Church, in the Island of Guernsey, on Thursday the 6th of August, 1818. By John Lord Bishop of Sarum. 18 pages. 4to. Text, Col. i. 24. *For his Body's sake, which is the Church.*

I AM sorry to say, that the object of the author of this sermon appears to be, to eulogize his own sect or denomination, and to excite the public indignation against his dissenting brethren. In proof of this I will make a few quotations.

Quotation I. "The Episcopal Church of Christ, as delivered down to us by the martyrs of the Reformation, and established by the wisdom and piety of our ancestors, answers to the sacred description of being *the body of Christ*." Page 7.

It is acknowledged that many of the martyrs of the Reformation were members of the church of England. But there were many thousands of martyrs of the Reformation in France, in Switzerland, in Germany, in the Netherlands, &c. who were not members of the church of England, or of any other Episcopal church. See "Popish Tyranny and Cruelty exemplified and displayed in the History of the French Martyrs, at the time of the Reformation, abridged: containing an authentic Account of above two hundred Protestants who suffered death for the Gospel in the several provinces of France. Translated from the French by the Rev. Abraham Maddock, of Creaton, Northamptonshire" — Fox's Martyrology—Jones's History of the Waldenses—The Martyrology of the Baptists; by Tielman Van Braght. This book is a work of immense labour. The second edition, in a large folio volume, with more than 100 engravings, was published at Amsterdam in 1685. It contains accounts of the trials and sufferings of Baptist martyrs of different countries, who were persecuted under the name of Anabaptists; and a history of the cruel deaths of thousands of persons, who were not members of an Episcopal church, and few of whom have been heard of in this country. Many other similar works might be referred to. I

might also notice the fines and imprisonments, and the cruelties and deaths, inflicted upon our Dissenting ancestors, whose memories are revered by us, and dear to us, by that very church which our author says "answers to the sacred description of being *the body of Christ*."

Quotation II. "To these scriptural doctrines, and to this primitive model has the church of England steadily adhered, uninfluenced by the fleeting opinions of a variable and worldly philosophy, unmoved by the ever-shifting caprices of those who are fond of 'heaping up teachers unto themselves, having itching ears.' The church of England and its faithful adherents know that the BODY of Christ is a solid substance, and not a fleeting shadow. They are not therefore carried about by 'every wind of doctrine,' which the wildness of fanaticism may suggest, or the artifices of those 'who lay (lie) in wait to deceive' may find it their policy to propagate." P. 11.

Protestant Dissenters profess to make the Holy Scriptures the only rule of their faith and practice. So far as they act agreeably to their principles, they also "steadily adhere to the doctrines of scripture, and to the primitive model;" they also are "uninfluenced by the fleeting opinions of a variable and worldly philosophy;" they also are "unmoved by the ever-shifting caprices of those who are fond of heaping up teachers unto themselves, having itching ears;" and they also are "not carried about by 'every wind of doctrine,' which the wildness of fanaticism may suggest, or the artifices of those 'who lie in wait to deceive' may find it their policy to propagate." With respect to those professors of Christianity, whether in the established church or out of it, who do not make the Holy Scriptures the only rule of their faith and practice, we do not connect ourselves with them, but leave them to answer the accusations of their adversaries.

Of what use is it for churchmen to cast the same reproaches upon their dissenting brethren, which have been and are cast upon themselves by the members of the church of Rome? The church of Rome boasts of "steadily adhering to the doctrines of scripture, and to the *primitive model*;" of being "uninfluenced by the fleeting opinions of a variable and worldly philosophy;" of being "unmoved by the ever-shifting caprices of those who are fond of heaping up teachers unto themselves;" and of "not being carried about by 'every wind of doctrine' which the wildness of fanaticism may suggest, or the artifices of those who 'lie in wait to deceive' may find it their policy to propagate." Let the good bishop answer the slanders which these vaunts imply, and it will serve a double purpose;—the defence of the church of England against the church of Rome, and the defence of Protestant Dissenters against himself: one answer will do for both. The church of England may tell the church of Rome, that the uniformity of the latter is the uniformity of ignorance, and not of knowledge; the stagnancy of death, and not the fluidity of life. And yet, after all, is the church of Rome without its dissensions? Or rather, is not history full of them? And with respect to the church of England, who is herself charged by the church of Rome with rending the seamless coat of Christ, "it is marvellous," as

an eminent divine of our own denomination said, "that churchmen should pretend to be of one mind, and that at a time when the most ardent contentions divide them; one party maintaining that the articles mean this, another that, and a third that they have no meaning, but are merely articles of peace."* Have we Arminians? So have they:—Arians? So have they:—Socinians? So have they:—Traitors, heady, high-minded, lovers of their own-selves? So have they. The only difference is;—our churches being *independent* of each other, we have no general bond of connection, so as to compel us to hold communion with such people; but *they have.* We can, if so disposed, stand aloof from all these evils, and so escape the charge of being partakers of other men's sins; but *they cannot;* for the church is one and indivisible, including all descriptions of men who choose to frequent her assemblies. Her barriers, which protect the sacred symbols of our Saviour's death themselves against interested infidelity and profligacy, are well known to be very feeble, and such as must in various instances give way to worldly expediency. If indeed a particular parish church, wherein a godly clergyman officiates, were secluded from the rest of the nation, and he were not accountable for any thing which is done beyond the limits of his own immediate charge, the evil might be considerably lessened; but it is not so. *He that sweareth by* this *altar, sweareth by it, and all things thereon;* actually holding fellowship with all the avowed Arminians, and disguised Arians, Socinians, and infidels, who in different parts of the land are admitted without scruple to communion." Vindication of Protestant Dissent. 1803, pp. 20—22. Since the book was written from which this quotation is taken, a new contention has taken place within the church of England, which seems to shake it to its very base, between the friends and enemies of the circulation of the EVERLASTING GOSPEL. I thank God that there is no such contention among us. If there be a single individual amongst us who is an enemy to the *flying of the angel in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,* let that individual be pointed out, and we will shun him as a monster, not merely of wickedness, but of inconsistency.

Quotation III. "Surely the faithful members of our own Apostolical Church are not actuated by an undue prejudice, when they assert, that next to the inspired word of God, the English liturgy is, of all productions, the most conducive to zeal and practical holiness, and to the salvation of the souls of men..... Add to this, that all is done with decency and order, and with that sober admixture of a few simple and edifying Ceremonies, equally removed from the tawdry glare of SUPERSTITION on the one side, or the chilling nakedness of PURITANISM on the other." P. 12.

In reply to the assertion that the church of England is an Apostolical Church, if the Bishop could have told us "in what parts of the New Testament (to use the words of the before-mentioned writer) we might find the offices of *Arch*-bishops, *Arch*-

* See "OVERTON'S *True Churchman.*"

deacons, *Deans, Priests*, &c. &c. there is little doubt but he would: but this he has wisely declined. Or though the *names* cannot be found, yet if what is done corresponded with what was done in the primitive churches, it might be said, that the *spirit* of things is preserved: but the proof of this is not attempted. Or if the work of bishops and deacons in the church of England, whose names are found in the scriptures, could be proved to be the same as that which pertained to those offices originally, it would be in its favour so far as it went; but neither is this attempted. Finally, if it had been proved, that one set of pastors was subject to the control of another, who invested them with office, and deprived them of it, as occasion required, something had been accomplished; but neither is this attempted. Nor is a single passage of scripture referred to on the subject, except 1 Cor. xiv. 26, 40.—*Let all things be done unto edifying;—Let all things be done decently and in order;* which prove just as much in favour of popery as of modern episcopacy, and have been as often quoted for that purpose as for this." Vindic. P. 7.

Again. "Were the primitive bishops *overseers* of other ministers, or of the flock of God? Were they chosen by a dean and chapter, on being nominated by the civil magistrate; or by the suffrage of the people? Did their authority extend over a country, including a number of congregations; or was it confined to one; or at most to that, and the branches that pertained to it? When bishops became corrupt, did the purer part of the churches appeal to superior authority, to get them removed; or did they only inform the apostles, and the apostles themselves appeal to the churches? These questions must be resolved, before the church of England can be proved to be apostolical, even with respect to her officers." Ibid. P. 9.

As to the *chilling nakedness of Puritanism*, is there less of show and of glare in the meeting-houses of Dissenters, than in those of the primitive Christians?

In reply to what the bishop says in commendation of the English liturgy, it may be said, in the words of the before-mentioned writer, "There are doubtless many good things in it: but it is too much to pronounce upon it in this manner. To mention only one instance;—If the *burial service* were abolished, and what should be said of the dead were left to the dictates and feelings of Mr. R.'s* own mind, I question whether he would utter what is there uttered, however 'excellent' he may now profess to think it. But it is not my design to point out the faults of this book. If a liturgy must be used, it may answer the end, upon the whole, as well as another: and if a church must be composed of a whole nation, and consequently, the great body of its clergy, as well as members, be prayerless men, it may be necessary to frame prayers for them; and if to prayers were added sermons, or homilies, it might be still better: but 'a congregation of faithful men' needs not such securities. Mr. R. himself, when he meets with people of this description, and sometimes in public worship, can deal in 'extemporaneous effusions,' however contemptuously

* An evangelical clergyman, to whose publication the "Vindication" was an answer.

he can allow himself to speak of them in others. It is sufficient also for my argument, that Mr. R. does not undertake to prove, that the use of a liturgy formed any part of 'apostolic' practice." Ibid. P. 15.

The Bishop then speaks of

Quotation IV. "The reverential, affectionate, and primitive form in which the *Communion* of the body and blood of Christ is celebrated" in the church of England. Sermon, p. 12.

We object to kneeling, 1. Because it was not the primitive mode. The primitive mode was sitting. "Now when the even was come, he SAT down with the twelve—and as they were eating, Jesus took bread, &c." Matt. xxvi. 20. 26. 2. Because kneeling was introduced by the Papists at the same time with Transubstantiation, by way of adoring the host.*

Quotation V. "When then, as members of the church so truly evangelical in its doctrines, so primitive in its discipline, so apostolical in its descent, so charitable in its temper, so productive of those Christian virtues and dispositions which secure public peace and order, imparting comfort and confidence to every social and domestic relation in which we can be placed—when, I say, as members of so sacred a body, we witness the wide-spreading defection from this holy community, how affecting is the spectacle to every pious, every Christian heart. Farther, when we take into our views (view) the clamorous demands which Popery advances in one of our islands for possession of political pre-eminence; and the unparalleled spread of Antinomian fanatism (fanaticism) on the other; when we include in our view the lessons of Atheism and blasphemy which have been so successfully inculcated among the mass of our population, containing in them the seeds of unrelenting ferocity and sanguinary Revolution, which originating in the neighbouring CONTINENT have thrown desolation and misery over more than one quarter of the globe; when we calculate the effects of these complicated evils on our peace and our security, *our sighs* (in the prophetic language) *are* many, and our heart faint." Ibid. P. 14.

I lament, as much as the Bishop possibly can, the progress of Antinomianism, both in the Church of England and out of it; as well as the propagation of revolutionary principles, which I sincerely hope that the great body of Protestant Dissenters are too wise, and too well taught, to imbibe. Unless I am greatly mistaken, there are no greater friends in these kingdoms than they are to subordination and loyalty, by which I mean not the blind and ignorant servility of the friends of the House of Stuart, but the enlightened loyalty of the friends of the House of Brunswick. I also consider Protestant Dissenters as a far more formidable phalanx against such men as Paine and his artful but miserable adherents,

* This "primitive form" was at the Reformation within a little of being rejected. The cross in baptism, and kneeling at the communion, (which are imposed in the church of England as necessary to the administration of these ordinances,) as well as the observation of saints' days, and a few other ceremonies, were carried in the convocation of Elizabeth 1562 by a single proxy. The majority of those present, *against* them, was 43 against 35; but upon adding the proxies, the majority, *for* them, was 59 against 58. Strype's Annals, vol. i. p. 337—339. edit. 3. Burnet's History of the Reformation, vol. iii. No. 74. among the Records, p. 662, 664. edit. 1753.

than those persons whom infidels consider as too deeply interested in its temporal advantage for their testimony to be regarded as impartial. "This is the reason, (says the author already quoted,) why the writings of a WILBERFORCE, and others who are called laymen, make so deep an impression upon the public mind, in comparison of those of dignified churchmen. Many amongst the evangelical clergy, I acknowledge, have proved themselves to be very disinterested. They are far from making so much of their time and talents as they might do in other pursuits. But the church of which they boast, is as much a place of merchandize as the Royal Exchange. The disinterested testimony of a few people, who are united together, not by a sectarian, but a truly catholic spirit, and whose life comports with their doctrine, speaks a thousand times louder in the consciences of men, than the decrees of a council, enforced by all the authority, ecclesiastical or civil, which the greatest nation, or all the nations of the earth, can muster up. The army of the Lamb, by which he will overcome his enemies, is not described as connected with the states of the respective kingdoms of the earth; but as a select band, acting immediately under his authority. *He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.*" Vind. P. 32.

V. R. T.

ALGERINE SLAVERY.

THE state of all mankind previously to Regeneration is a state of moral slavery: they are the slaves of sin and Satan. Regeneration introduces them into the glorious liberty of the children of God. God is their Father; the Lord Jesus Christ is their elder brother; angels are their ministering spirits; and Heaven will be their everlasting home. That our young readers may know what actual *slavery* is, we will present them with an extract from Signor Pananti's Narrative of a Residence in Algiers. When they have read it, we hope they will thank God for the mercies which they enjoy, and that they will say,

"'Tis to thy sovereign grace I owe
That I was born on British ground."

Yea, whatever calamities any of us may have to sustain, (and every heart knows its own bitterness!) let us all be thankful that we were born, and that we live, in a land of Christianity and of liberty.

"No sooner is any one declared a slave, than he is instantly stripped of his clothes, and covered with a species of sack-cloth: he is also generally left without shoes or stockings, and often obliged to work bare-headed, in the scorching rays of an African sun. Many suffer their beard to grow as a sign of mourning and desolation, while their general state of filth is not to be conceived. Some of these wretched beings are destined to make ropes and sails for the squadron: these are constantly superintended by keepers who carry whips, and frequently extort money from their victims, as the price of somewhat less rigour in the execution of their duty; others belong to the Dey's household; and many are employed by the rich Moors, who may have bought them at market, in the lowest drudgery of domestic employment. Some, like the beasts of burden, are em-

ployed in carrying stones and wood, for any public buildings that may be going on: these are usually in chains, and justly considered as the worst among their oppressed brethren. What a perpetuity of terrors, series of anguish, and monotonous days must theirs be! Without a bed to lie on, raiment to cover them, or food to support nature! Two black cakes, thrown down, as if intended for dogs, are their principal daily sustenance, and had it not been for the charity of a rich Moor, who left a legacy for that purpose, Friday, the only day they are exempted from work, would have seen them without any allowance whatever. Shut up at night in the prison, like so many malefactors, they are obliged to sleep in the open corridor, exposed to all the inclemency of the seasons. In the country they are frequently forced to lie in the open air; or, like the Troglodites of old, shelter themselves in caverns. Awoke at day-light, they are sent to work with the most abusive threats, and, thus employed, become shortly exhausted under the weight and severity of their keepers' whips. Those destined to sink wells, and clear sewers, are for whole weeks obliged to be up to their middle in water, respiring a mephitic atmosphere: others employed in quarries, are threatened with constant destruction, which often comes to their relief. Some attached to the harness in which beasts of the field are also yoked, are obliged to draw nearly all the load, and never fail to receive more blows than their favoured companion, the ass, or mule. Some are crushed under the falling of buildings, whilst others perish in the pits into which they are sent to be got rid of. It is usual for one and two hundred slaves to drop off, in the year, for want of food, medical attendance, and other necessaries; and woe to those who remain, if they attempt to heave a sigh, or complain, in the hearing of their inexorable master. The slightest offence or indiscretion is punished with two hundred blows on the soles of the feet, or over the back; and resistance to this shocking treatment is often punished with death.

"When in marching, a poor slave is exhausted by sickness, fatigue, and the cruelty of his usage, he is inhumanly abandoned on the high road, to be insulted by the natives, and trod under foot by the passengers. They frequently return from the mountains, with the blood trickling from their limbs, which are, with their whole body, covered with scars and bruises. One evening, towards dark, I was called to by a hoarse voice; on drawing nearer, I beheld an unhappy being stretched on the ground, foaming at the mouth, and with the blood bursting from his nose and eyes. I had scarcely stopped, struck with horror and apprehension, when, in a faint voice, the word 'Christian! Christian!' was repeated. 'For Heaven's sake have pity on my sufferings, and terminate an existence which I can no longer support!' 'Who are you?' was my reply. 'I am a slave,' said the poor creature, 'and we are all badly treated. An Oldak of the militia, who was passing this way, and happened to be near me at the time, exclaimed, in an angry tone, 'Dog of a Christian, how dare you stop the road, when one of the faithful passes?' This was followed by a blow and a kick, which threw me down a

height of several feet, and has left me in this condition.' "

"On another occasion, the situation of a still more unfortunate slave was equally calculated to excite my indignation and sympathy. He was sorrowfully seated under an old wall: at his feet there lay an immense load, under which he seemed to have sunk; his visage was pallid and meagre; with looks full of wildness, and eyes fixed on the ground, all expressing strong signs of premature age, brought on by grief and sufferings; raising his head, he seemed to become more agitated, and striking his breast and forehead several times, deep sighs seemed to relieve his mind from some internal paroxysm of despair. 'What can be the matter, my friend,' said I, addressing myself to this unfortunate wretch; 'Why all these signs of misery and distress?' 'Poor Christians,' he replied, 'there is no help for them in this world! and their groans are not heard in heaven. I was born in Naples, but what country have I? Nobody assists me; I am forgotten by all. I was noble, rich, and illustrious, in the place of my birth; see how wretchedness and slavery can change the face of man. It is now eleven years since my sufferings began, during which time I have in vain solicited the assistance of relatives and fellow-creatures, but all to no purpose; there being no longer any one on whom I can place hope or reliance. To whom, therefore, can I turn my eyes for support? What have I done to deserve so much oppression and sufferings?'"

This is a picture of misery indeed! Misery in the present world, and no hope with respect to a hereafter. But if this captive had been a truly good man, instead of these expressions of horror and despair, the following words might have dropped from his lips. "There is no mortal who hears my groans; and there is no help for me in this world: but I am a Christian; there is help, therefore, for me in God; and my groans are heard in heaven. I am banished from my native country; but I have a better country to which I am travelling, even a heavenly. I am forgotten by my relatives and friends; but my heavenly Father has engraved my name upon the palms of his hands; his protection encompasses my bed and my path, and his holy angels take pleasure in ministering to me. I was once noble and illustrious; and now I am a poor despised slave: but I am an heir of God, and a joint-heir with Jesus Christ; and I shall soon wear a crown of glory which fadeth not away. Wretchedness and slavery have indeed changed my face; but this corruptible shall put on incorruption, and this mortality shall put on immortality. It is now *eleven years* since my sufferings began: but my light affliction, which comparatively is but for *a moment*, worketh for me a far more exceeding and eternal weight of glory. During all this time I have in vain solicited the assistance of friends and fellow-creatures; but I have a Friend who sticketh closer than a brother; and he hath said, I will never leave thee, nor forsake thee. There is no person upon earth on whom I can place reliance, or to whom I can turn my eyes for deliverance or support: I will look, therefore, to the everlasting hills, from whence cometh my help. Instead of saying, with some of my fellow-captives, What have I done to deserve so much oppression and

sufferings? it becomes me to say, I will bear the indignation of the Lord, because I have sinned against him; wherefore doth a living man complain, a man for the punishment of his sins?

Reader, if you are a Christian, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's.

V. R. T.

ON EMIGRATION.

A LETTER TO A FRIEND.

My Dear Friend,

It is with much regret I have heard a report, that you are about to leave your native country. Surely you must have reasons for such a line of conduct more cogent than any with which I am acquainted. There certainly are persons who might go to America with every prospect of advantage; but I think you are not one of them. You have a comfortable home, are much respected, possess considerable property, are in a situation where you are useful, and have a reasonable ground for expecting that you will be successful in your business.

Pardon me, my dear friend, if I express my great surprise at your project. Why, O why are you not happy? You expect to increase your property very considerably. You may do so: but your wishes will not be realized till you are greatly advanced in life; and you must necessarily make the greatest sacrifices. I would give up very much for the benefit of my dear children; but are we called to relinquish almost every comfort on their account? And would not the means you will be necessitated to adopt in America for the increase of your property, in the course of years accomplish the same purposes in your native country? Let your comfortable habitation to some other family; it will produce you a good rent;—reside in a log-house; it will exempt you from many taxes;—labour with indefatigable diligence, and practise the most rigid economy; I have no doubt that you will soon make large and valuable additions to your present possessions. But suppose this should be the case; are you or your family sure that you would be more useful or happy? You know who has said, "The happiness of a man's life consisteth not in the abundance of the things which he possesseth." Might you not, if you pleased, be far more comfortable than you have ever been? Do you really want any thing but a contented mind? And a dissatisfied spirit would be wretched even in a Paradise.

Even Mr. Cobbett does not advise persons in respectable circumstances to emigrate. In his opinion, a family who can but barely live upon their property in England, will more consult their happiness by not removing to the United States.*

I have been informed, that you very much admire the Government of the country to which you think of emigrating. It certainly is worthy of high commendation in many points of view; but, like all human institutions, it has its defects, though perhaps not so many as most of the older European establishments. It is, assuredly, very economic in its expenditure, and a great degree of

* Fearon's Sketches of America, p. 68.

personal liberty is actually enjoyed, without any unjust and invidious distinctions: but it is a vast and lamentable drawback from the general excellence of the American Constitution, that the most degrading and horrible Negro Slavery is not only tolerated, but absolutely flourishes under its auspices. Our Government, blessed be God! does not so much as tolerate any practice at all comparable to this in cruelty and injustice. And were you safely landed, and comfortably settled on the New Continent, would the reflection be pleasing to your benevolent mind,—"It is true, I am in a great and rising country; a country proverbially proud of its liberties; but thousands of my fellow-creatures are here treated like beasts of burden, and held in the most cruel, abominable, and permanent thraldom"? I think not. The excellencies of a Government ought to be great indeed, to counterbalance such an abomination. If I were in the United States, I would never cease to bear testimony against this diabolical practice; and I trust that you, my dear friend, should you eventually leave us, will think it an indispensable duty, incumbent on you in all places, and at all times, to brand this accursed system with every hateful and opprobrious epithet, with your most entire and unqualified abhorrence, and as peculiarly execrable in a land of freemen.

You complain, I hear, that our taxes are very heavy. They certainly are so; and they must bear much harder on large classes of the community than on you. You do not, my dear friend, tax yourself heavily, by your pride, luxury, idleness, intemperance, or extravagance, like too many of our countrymen. Many reductions have, however, been made in our public expenditure; and may we not hope, since Peace has taken up her residence among the European nations, for more extensive alleviation of our burdens, till they shall become light and easy to be borne? I think we ought not readily to despair of our country. The recollection of past seasons of difficulty, out of which we have been brought by the effectual and astonishing interference of Divine Providence;—the industry and enterprize of our countrymen; their unrivalled talents; their unconquerable spirit; their noble manufactures; their extensive and unparalleled benevolence; and the various and unquestionable proofs recorded in our annals, that Britain has been the care of God in past ages, and periods of difficulty;—should induce us at least to cherish a hope, that we shall survive our present burdens, and be yet a great and a happy people.

After all, my dear friend, I suspect, that on the subject of taxation you are much mistaken; nor am I surprised. The speech of the President, on a late occasion, has led many into an error, as well as you. He recommended *a repeal of all the internal taxes*; and multitudes in Europe imagined that there would be none left. This sentiment, however, is not correct. There are taxes peculiar to each separate State, which the President and Congress *cannot repeal*, besides those of the United States at large. A gentleman of Philadelphia, who occupied a good, but not one of the first-rate houses, showed Mr. Fearon his tax-receipts. For 1815, they were nine pounds four shillings and three-pence;

and for 1816, they were ten pounds four shillings and sixpence. There are also many poor, who are supported at a considerable expense, in America. The average number of paupers in Philadelphia is 1600; and the expense of maintaining them is about 70,000 dollars a year. So rapidly have the poor increased in the city of New York, that Governor Clinton, in his address to the Legislature, a year or two since, expressed his fear that the burdens necessary on this account should diminish their population.*

The general state of society in America, especially with reference to servants, will, I apprehend, be exceedingly unpleasant to you. Mr. Cobbett complains of the difficulty of obtaining labourers at a price by which the agriculturist can realize any profit. He even conceives that a farmer in America cannot support himself unless he has sons, who, with himself, will labour with their own hands. Mr. Cobbett contracted with a man to do his mowing. The terms were,—*an equal division of the produce.* The contractor complained, that even half the hay, for merely his labour, was a hard bargain.†

I hope, however, my dear friend, you will not forget, whether you continue with us in England, or emigrate to the Western Settlements in America, that there is A NEW WORLD, to which I hope we are continually journeying, and into which we shall, in a very little time, assuredly enter. It is our unspeakable felicity to possess a map of the glorious path, marked out by the hand of Omnipotent love, leading to this unequalled region. The blessed God has also been pleased to reveal so much of this sublime state of our future residence, as to kindle in our bosoms emotions of inextinguishable desire for its full and entire possession.

Should you actually depart for the territory of the Illinois, you may not, in every instance, find that cordial welcome which you apprehend—the Americans frequently regarding new settlers with considerable jealousy, and often with enmity.* — But in the incomparable state to which I allude, we shall meet with the most affectionate reception: every inhabitant will be a friend and a brother, and their hearts will be constantly embued with dispositions of unalterable kindness.

Should you be ultimately a land-owner on the American Continent, you will have to pay a considerable sum.—But in the infinitely superior region of which I am speaking, I trust you have large possessions of inestimable value, secured to you inalienably, "without money, and without price."

If in America you should be really able to improve your property, and to succeed at all in proportion to your expectations, you must labour with unremitting and incredible diligence; you must toil yourself, and toil through the whole of your life.—Not as in that distinguished land to which I have repeatedly directed your attention. No:—there the happy inhabitants enjoy for ever the most delicious repose. They "rest from their labours, and their works do follow them."

You cannot be sure that your whole family will accompany you to the new settlements on the Mississippi; some painful separa-

* Fearon's Sketches of America, pages 179, 181, 383, 409—412.

† Ibid. p. 70.

* See Sketches, p. 93.

tions must take place.—But our Father's House, where "our best friends and kindred dwell," is in the midst of the territory to which we are journeying, and the whole family, happy and immortal, are to reside in it eternally.

You may not be more happy in America, than you are now in England. Your society, certainly, will not be equal to that of the circle with which you now associate. You will find, though an American citizen, that all things are not entirely to your wishes; and it is possible you may, on the whole, be eventually disappointed in your expectations.—This, however, cannot be the case with reference to the happy country which is to be emphatically OUR HOME: there our sublimest wishes shall be gloriously realized. In a sense, surpassing what we can now possibly imagine, we shall be happy. Our society will be of the most elevated description: there will be nothing, in the smallest degree, to pain us, or the alteration of which could afford us any additional gratification.

Finally, should you become a neighbour of Mr. Birkbeck, you will seldom enjoy the public means of grace, which would be no small sacrifice; and if at length, after a course of years, you should be settled ever so happily, you must at last bid a final adieu to the most amiable and interesting earthly residence. —But in that infinitely nobler state of being which awaits us, there is "no more death," and we shall live immediately in His blissful presence, who has "loved us, and given himself for us," and whose smiles fill the realms of bliss with the inconceivable and surpassing splendour of eternal glory. That you may share these sublime and never-ending felicities, is indeed the constant and earnest prayer of

Your affectionate friend,

Coseley. B. H. D.

CITY OF LONDON AUXILIARY BIBLE SOCIETY,

Held at the Mansion House, Nov. 4, 1819.

THERE were a very numerous and respectable meeting, and many excellent speakers. We have room for only very short extracts.

Mr. Cunningham said, that the spread of Infidelity was not near so extensive as some feared it to be. It was true there might be some deluding wretches, and their pitiable dupes, who dared to attack the sacred truths of the gospel—who dared to deny the Divine inspiration of the Bible; but if there was one such man, there was a Jury of twelve men who, on their oaths, declared their conviction that he was wrong. The wise and the good attested the propriety of this conviction. There were some causes, however, which gave to very partial Infidelity an apparent extent, which in reality it did not possess. The voice of opposition was ever clamorous, while that of acquiescence in a received truth was silent and retired. The cry of infidelity and impiety was boisterous and daring, whilst the mild tone of Christianity was reserved and unobtrusive. The loud and harsh discordance of the one made it known: the divine harmony of the other did not provoke notice. Who was it that, when the thunder burst with terrific crash over his head, would not be led to believe that all the powers of the air were at variance? Yet, during such a temporary war of elements, the great bodies of the

heavens rolled through their several spheres, performing in majestic silence the great mandate of their God.

Mr. Phillips (the Irish Barrister) said, "The Bible is a book of facts, as well authenticated as any heathen history—a book of miracles, incontestably avouched—a book of prophecy, confirmed by past as well as present fulfilment—a book of poetry, pure and natural, and elevated even to inspiration—a book of morals, such as human wisdom never framed for the perfection of human happiness. Sir, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practise the mandates of this sacred volume; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have conquered, and gloriously triumphed, in the goodly fellowship of the saints—in the noble army of the martyrs—in the society of the great and good and wise of every nation. If my sinfulness be not cleansed, and my darkness be not illumined, at least my pretensionless submission may be excused; if I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations.—If I err, it is in a heavenly region—if I wander, it is in fields of light; and rather than sink with infidelity into dust, I am content to cheat myself with their vision of eternity. I err with men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught: I err with Bacon, the great confidant of Nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance; I err with Milton, rising to heaven on an angel's wing, and, like the bird of morn, soaring out of sight amid the music of his grateful piety; I err with Locke, whose pure philosophy only taught him to adore its source, and whose love of liberty never degenerated into rebellion against its author; I err with Newton, whose star-like spirit shot athwart the darkness of the sphere; I err with Franklin, the patriot of the world, the philosopher of liberty, whose electric touch thrilled through the hemisphere. I will not renounce even the errors of such men for the drunken death-bed of a Paine, or the delirious war-whoop of the sinking fiend, who would exalt his altar on the ruins of society. It is difficult to say, whether their tenets are more ludicrous or detestable. They will not obey the King, the Prince, the Parliament, or the Constitution; but they will obey anarchy. They will not believe in Moses, or in Christ; but they believe Tom Paine. With no government but confusion—no creed but scepticism—I really believe they would abjure the one if it became legitimate, and rebel against the other if it were established. A lover of my country, I draw a line between patriotism and rebellion. A friend to liberty of conscience, I will not confound toleration with infidelity. With all its mysteries, I will die in the doctrines of the Christian faith; and with all its errors, I am contented to live under the glorious safe-guards of the British Constitution."

Obituary.

MRS. MARTHA COLLINGS,
Of Walworth, aged Thirty Years.

MRS. COLLINGS was first enabled, through the riches of Divine grace, to see her lost state, and to feel the need of a Saviour, under a sermon to children, preached November 10, 1799, by the Rev. John Miffin, at Dartford, from Psalm xxxiv. 11, "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

She was then about eleven years old; but though young in years, she felt herself old in sin. Between hope and fear she continued a regular hearer of the word, often exclaiming, "What shall I do to be saved?"

In April, 1800, she was persuaded by her old companions, to go, contrary to her inclination, to a fair in the neighbourhood. While she was there, she thought she was lost for ever; and when she afterwards saw her friend, to whom she had revealed the state of her mind, she burst out in the following language, "Oh! I fear I have committed the unpardonable sin. I fear I have been only a hypocrite. You do not know what a wicked heart I have got. O that I should ever go to that wicked fair!" Her friend tried to comfort her, saying, that beholding as she did the evil of this sin, there was reason to hope that she would not fall into it again. Her mind was now very tender, and the Lord was pleased to bless the word of his grace to her relief; two hymns in Lady Huntingdon's selection also afforded a sweet support to her mind. One of them was the 262d.

"What heavenly man, or lovely God,
Comes marching downwards from the skies,
Array'd in garments roll'd in blood,
With joy and pity in his eyes?" &c.

Some time after this she was brought to the gates of death, and was full of joy and peace in believing. Mr. Miffin asked her what he should pray for. She replied, "For the Lord's will to be done, and that I may not bring reproach upon him, by sinning against him." The Lord was pleased to restore her for a season, and to bless the ministry of the word to her soul's prosperity. She was still the subject of much bodily weakness, and after a few years the Lord was pleased to visit her again with the rod of severe affliction; but she had not then that sweet enjoyment of the Lord's presence, though she could sometimes say concerning the Saviour, "This is all my salvation, and all my desire." Her medical attendant thought it impossible she should recover; but the Lord raised her up again, and daily led her to see more of her need of the precious blood of Jesus to cleanse her from all sin.

Soon after this, she joined the Baptist church at Eynsford, under the pastoral care of Mr. Rogers, at which time she went on her way rejoicing. She had great spiritual enjoyment under the word and ordinance of the Lord's house, and was enabled to say, "My beloved is mine, and I am his." Thus the Lord was pleased to carry on the work of grace in her heart, which manifested itself in her walk and conversation.

She continued an honourable member of that church till September, 1810, when she married, and removed to Walworth; soon after which, she and her husband joined the church of Christ under the care of Mr. Chin, under whose ministry her spiritual concerns continued to prosper.

She was led on from strength to strength, often the subject of much bodily affliction, till the end of 1817, when it pleased the Lord to afflict her with a pulmonary complaint, which ended in her death. Under this painful affliction her mind was

much supported; yet at times she complained of darkness of mind; and often, through her affliction, she was detained from the means of grace, and the ordinances of the Lord's house. In the summer of 1818, she tried her native air, and appeared rather better for a little while; but her disease surpassed the power of air or medicine, and she returned home, and for a few weeks was enabled to go to the house of God. After confinement with her fourth child she was raised up, but grew weaker, till nearly the end of the year, when she was confined to her room; during which time she was much supported, yet at times would say, "O that it were with me as in days and months that are past!" Her daily prayer was for patience; that she might not by murmuring bring a disgrace upon her dear Lord. She often lamented over her dear children, saying, "How shall I give them up?" and especially over her little girl, saying, "That she would have no kind mother to watch over her tender years." But as she drew near the time of her departure, she was enabled to give them up, saying to a friend, "It has been a hard task; but I have given them all up."

Thus she was led on till a few days previous to her death, when she was enabled to rejoice in the prospect of death, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" Her soul was supported, and she was enabled to rejoice in the prospect of an opening eternity; and on Lord's-day, February 28, was conducted to the more immediate fullness of the beloved of her soul; when she rose up in bed, and sung with more than her usual voice,

"Lord! my very heart would bleed,
While for pard'ning love I plead," &c.

And exclaimed in rapture, "Give my love to all the friends; tell them I love Jesus Christ. Give my love to my dear pastor, and tell him, if he improves my death, to exalt the riches of Divine grace." She then exclaimed in holy triumph:

"Jesus sought me when a stranger,
Wand'ring from the fold of God:
He to rescue me from danger,
Interpos'd his precious blood."

1st Epistle of John, the third chapter, was very precious to her, and particularly the 2d verse; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Through the extreme weakness of her body, she could not converse much; but she often cried out in great bodily agony, "Come, Lord Jesus!" She frequently said to her friends, "O pray that I may have patience, that I may not dishonour him. Yet if it were his blessed will, I could wish to breathe my soul out into the arms of my dear Redeemer this moment." A friend calling, she was asked, if she knew him; to which she answered, "Yes; tell him when heart and flesh faileth, God is the strength of my heart, and will be my portion for ever." Looking at her wasted arm, she said, with a sweet smile, "There will not be much for the worms." Thus she was supported with a hope full of joy and peace. About six o'clock on Lord's-day morning, March 7, she said, "The conflict will soon be over." She then called her husband, and desired she might not be disturbed by the visits of any friends that day, as she hoped to be in glory before its close. She then lay composed till about eleven o'clock, except crying out at intervals, in great agony, "Cut short thy work, dear Jesus! pray that I may have patience." Then suddenly raising herself up in bed, with a hope full of immortality, and with an ecstasy of joy, she exclaimed, "O, my dear friends, I find Jesus so precious: I am so happy: I do indeed find him precious. O, my dear friends, I am sensible: do not think me delirious." She then called them all by name, and exclaimed, "This cannot be dying." Observing her friends weep, she said, "No weeping here: there is no cause for it: there is nothing but Heaven; nothing but Jesus; nothing but joy; nothing but

happiness! O how full of joy I am! So happy! surely I cannot be dying! O what joy I feel!" Desirous of debasing the creature, and of exalting the Saviour, she prayed that nothing might drop from her lips but what came from her heart. She exhorted all to love her dear Saviour, to follow the footsteps of her dear Jesus, and constantly to attend the means of grace. She looked at her reduced body, and rejoiced that when God should build her bones again, he would clothe them all afresh. She lamented over the rebellion and murmurings of her unbelieving heart; but rejoiced that, notwithstanding all her murmurings against her dear Lord, he had favoured her with such a manifestation of his love, even in the swellings of Jordan; exclaiming,

"'Jesus is precious to my soul;
My transport and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust.'

O death, where is thy sting? O grave, where is thy victory? Jesus sought me when a stranger; and though a young sinner, I was straying from his fold: but rich grace has brought me hitherto, and will lead me safe on Canaan's happy shore." Thus perfect love had cast out all fear. She begged her husband to bring up her children in the fear of the Lord, and tell them how happy their mother died. She then said to her friends, "I love you all, but can part with you; even you, my dear, (addressing her husband,) for a precious Christ." Thus she rejoiced, and magnified the riches of Divine grace, till her body was exhausted. She said but little till the evening, when she again rejoiced in the Lord; and referring to Christian and Hopeful in the Pilgrim's Progress, where Christian says, "I sink in deep waters; all thy billows go over me;" she burst out into a holy triumph, and said, "Be of good cheer, brother, I feel the bottom; and it is good." She continued,

"See the kind angels at the gate,
Inviting me to come:
There Jesus my forerunner waits,
To welcome pilgrims home."

She exhorted her friends not to neglect closet prayer. Whenever she had done so, she said she had always found the enemy to take the advantage. She said, "The conflict is sharp; but there is a crown after the cross." She sung in sweet accents,

"Redeeming blood and dying love
Here be my theme, and when above."

And again,

"O 'tis a world worth dying for,
To see a smiling God."

After which she said but little until the next morning, March 8. She said, "Was not yesterday ordinance-day?" Being answered in the affirmative, she replied, "I thought I should have been celebrating it above. Come, Lord Jesus, cut short thy work; why are thy chariot-wheels so long in coming?"

The 103d Psalm was very sweet to her; the 14th verse was a great support to her mind, under her long confinement. "For he knoweth our frame; he remembereth that we are dust." She said this was her consolation, that the Lord knew her heart, and all her severe pains of body.

Her affliction was very severe, with little abatement, the whole of this time; but her consolation abounded. She now said little, being very low, till March 11, (on which day she died,) except often saying,

"Come, dear Lord, cut short thy work."

On this morning she said to her sister, "The conflict will be over to-day: do not leave me;"—pointing to her breast, and then upwards, thereby intimating that her soul was about to depart, and that she should soon be in glory. About five o'clock she sweetly fell asleep in Jesus, without a struggle or a groan.

Thus the Lord, whose ways are past finding out, has been pleased to remove from this vale of tears to a mansion prepared above, one that lived near her God, and whose walk and conversation proved she was a Christian indeed.

JOHN ORMEROD,

Aged 16.

NOTHING can wear a more lovely appearance than early piety. It cannot fail to excite the gratitude and joy of all who love our adorable Redeemer.

John Ormerod was born at Bacup, in Lancashire, of poor, but honest and industrious parents. From his infancy he was of an amiable disposition, which endeared him to his family and friends. In the Sunday-school belonging to the Baptist chapel at Bacup, he was introduced to an acquaintance with that blessed book, which became so precious to him in the short career of his pilgrimage. It was not till within the last three years of his life that he manifested any great concern respecting his salvation. But then, He who had loved him with an everlasting love, drew him to himself with his own silken cords of loving-kindness. He felt his perishing condition as a sinner before God, and embraced that hope which the gospel sets before us. The New Testament became his constant companion, and the throne of grace his delightful resort. His parents, who at that time were destitute of any real religion, could not but find their attention powerfully arrested by what they witnessed in his daily deportment. In a few months after his conversion, he felt anxious to be baptized after the example of his Saviour, and to hold fellowship with the people of God in the appointed ordinances of the Christian religion. His youthful appearance at our church-meeting, together with the clearness and simplicity with which he gave the account of his conversion, greatly affected the members, and he was welcomed among us with the hope that we beheld in him the fore-runner of other young persons, who should soon taste the same grace, and walk in the same steps. In this, thanks be to the great Head of the church, we have not been disappointed. Previously to his being baptized, he thought it his duty to state his views to his dear parents, and ask them if they had any objection to his taking such a step. They were completely overcome by *such* a question being put to them under *such* circumstances. They replied, that if he saw it to be his duty, they did not wish to hinder him. But what a season did this prove to them! They felt the bowels of parental tenderness yearn over their son, while the arrows of conviction appeared to pierce their hearts; and their eyes were suffused with tears of holy shame and contrition. It was then that good work, of which God is the author, commenced in them, which we trust will be consummated in glory. The father and mother soon after gave themselves to the Lord, and to his church, according to the Divine will. Their humble habitation put on the appearance of a Bethel. Family worship was attended to, and the father and the son were seen, morning and evening, alternately taking the lead in family devotion, surrounded by other branches of a numerous family. The mother had hitherto been unable to read, nor had she considered this to be any great loss, till she began to perceive the value of the word of God. Then she lamented her situation. There was, however, one way of removing this evil; she was not ashamed to be taught; and her dear son was eager to instruct her.

This youth adorned by his life the doctrine which he professed, and conducted himself agreeably to his high and heavenly vocation. He was early and regular in his attendance on the worship and ordinances of God's house. He loved also to be present at meetings for social prayer and intercourse. He took great delight in praying with the children of the Sunday-school, and appeared earnestly to long for their salvation. With what fervour and humility he was accustomed to pray, those who heard him will not soon forget. His tender concern for the welfare of others led him often to visit the sick. They shared his sympathy, and enjoyed his society. In the chamber of affliction, he has poured out his soul to God; and from the volume of inspiration he attempted to direct the weary to

Jesus for relief. He had gifts as well as grace, and it was thought that both would one day be called into exercise in the work of the ministry. But God, whose thoughts are not as our thoughts, has seen fit to take him to himself; and his sun is gone down while it is yet day. The time arrived when he must visit the house of God no more. Symptoms of general debility appeared, and were succeeded by a pulmonary affection, which proved incurable. During his illness, he had a clear view of the way of acceptance with God. He had no hope but in Christ, and him crucified. He was well acquainted with the leading doctrines of the gospel; and as they had been the food of his soul in health, so they were his comfort through affliction, and his support in death. He could say,

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress."

He had no raptures; but he enjoyed tranquillity. On the Saturday before his death, he was very restless, owing to the increase of fever and pain under which he laboured; but he was patient and resigned. Late in the evening he said, he hoped the prayer of his pastor had been sanctified to him. He also said, Christ was very precious to his soul; he had no wish to live, but longed to go to Jesus. He requested that Luke xxiii. 28, might be improved on the occasion of his death, adding, that it was the latter part of the verse to which he had a particular regard, in making such a request. He continued till near one o'clock on Lord's-day morning, December 6, 1818, when, after complaining of dimness of sight, he said, "Lord Jesus, receive my spirit," and then departed to the enjoyment of that eternal sabbath, "where the assembly never breaks up, and where nothing shall ever interrupt their joy."

Let every youthful reader ask, "Am I prepared to die?" To such we would say, O neglect not the one thing needful. Trifle no longer with time; but fly, instantly fly, to the arms of Jesus, the only refuge set before you.

Bacup. F. W. D.

Review.

Persuasions to Early Piety, interspersed with suitable Prayers. By J. G. Pike. 12mo. 283 Pages. 3s. 6d. bound.

Mr. Pike, if we are rightly informed, is a General Baptist minister, of the New Connexion, at Derby. He is the author of "The Consolations of Gospel Truth, exhibited in various interesting Anecdotes, respecting the dying Hours of different Persons who gloried in the Cross of Christ; to which are added, some affecting Narratives, describing the Horrors of unpardoned Sin, in the Prospect of Death and Eternity;" 4s. bound; of which we gave a favourable account, August, 1817, and the second volume of which is preparing for publication.

The subject of the present work may be comprised under the following analysis. Ruined state of man—Sins of youth—Religion described—Warning against delusive hopes—Reasons for early piety, derived from the worth of the soul; testimonies of scripture; divine love; acceptableness of early piety to God; its present advantages; its pleasantness, happy end, and future blessedness; no real good possessed by the ungodly; their ingratitude to God, and cruelty to themselves; vanity of youth; sorrows and dangers of a life of sin; terrors of death and judg-

ment; and the eternal ruin of the ungodly—The young reader urged to make his lasting choice—Twenty Objections answered — Danger of delay—Addresses to several classes —Directions to the young Christian.

There is a very great similarity between this Work and Dr. Doddridge's Rise and Progress of Religion, to which it will be a suitable companion. We cannot but strongly recommend it on account of its seriousness; the pleasing and interesting manner in which it is written; and its Christian spirit.

It cannot be expected that Particular or Calvinistic Baptists should give it their *unqualified* approbation. In many, very many instances, however, we have found the author a Calvinist, although he himself may not have been aware of it. When a good man follows the leadings of the sacred oracles, he cannot greatly err; they serve as an antidote to the errors of his creed, and frequently make him entirely renounce them.

Thus we find the doctrines of ORIGINAL SIN, and MORAL INABILITY TO THAT WHICH IS GOOD, which are the fundamental doctrines of Calvinism, expressly stated.

"Allow me, my young friend, after this general view, to descend a little into some particulars. The word of God, in describing your natural condition, represents it as so extremely sinful, that while in it, nothing which you do can be pleasing to God. They that are in the flesh, (under the government of that corruption which is named flesh,) cannot please God. So entire is this corruption, that an apostle confesses, 'I know that in me, that is in my flesh, dwelleth no good thing.' So completely is the soul indisposed by it for all that is really good, that men are dead in trespasses and sins. How awful is their delusion, who are strangers to real religion, and yet flatter themselves that there is something good in them to recommend them to God! Their best actions flow from corrupt motives, and are in his sight but a kind of splendid sins.

"In pursuing this melancholy description of your natural condition, I must add, that man is not only so extremely sinful that he cannot please God, but so blind that he is entirely ignorant of what is acceptable in his Maker's sight. Our Lord himself declares, that the design of his Gospel is to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto God. He assures us, that he came to preach recovering of sight to the blind. His most distinguished apostle affirms, that even the followers of Christ were sometimes darkness; that he and they had been delivered from the power of darkness; and humbly confesses, We ourselves also were sometimes foolish, disobedient, deceived; being blinded by those false hopes and delusions, which blind thousands now. So destructive is this blindness, that men know not the way of peace. So entire, that the sullen ox and stupid ass know more of their masters, than unenlightened man of his God. 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider.' So awful is this blindness, that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him:' even the preaching of the cross itself, is to them that perish, foolishness. And so wilful, that 'men love darkness rather than light, because their deeds are evil;' and, proceeding in their career of madness, fools make a mock at sin. Is it possible, my young friend, to give a sadder representation of the natural blindness of the heart, than these passages give? Sin, which God declares to be the cause of misery, death, and hell, men treat as a matter of foolish ridicule and mad laughter; while that glorious plan of salvation, which so magnifies the wisdom and love of God that it astonishes the angels of heaven, even this is folly in the view of poor unconverted men. The man who should laugh at a thousand swords aimed at his defenceless head, or pointed at his naked breast, were wiser than he who laughs at sin. Less foolish were the wretch who should treat as folly a plan to deliver him from the condemned cell, the halter, the gibbet, or the fire, than he who thus treats the wondrous plan, which God has devised to save him from the flames of hell." Page 22.

From this statement of the universal and total depravity of man, the necessity of DISCRIMINATING GRACE flows as an inevitable consequence. We accordingly find it both *implied* and *expressed*.

1. Implied.

"The feeblest instruments can in thy hand perform the mightiest work. A pebble and a sling can bring down to the dust thy proudest foe. Now then, compassionate God, display thy power to

save. Grant that some who read this book may yield to its persuasions, and earnestly regard their best concerns. By feeble instruments thou hast awakened many a thoughtless heart; and if this be the feeblest of the feeble, yet magnify thy power and mercy, by making it to one soul, (O might it be to many!) a solemn and awakening call. Let some of its readers learn the end for which life was given: and O let them not sleep the sleep of sin and death, till awakened by judgment and destruction. Gracious God! teach them that life is not given to be trifled and sinned away. By the power of the gospel, subdue the stony heart, and break the rock of ice. With a voice, effectual as that which shall wake the dead, bid the dead in sin arise and live. Bid the young sinner, that may read this volume, flee from the wrath to come. O let not sin and death resist thee. Let not Satan successfully oppose thee. Let not the stubborn heart refuse thee admittance. But, God of mercy, by thy conquering Spirit, make this little book, which in itself is feeble as a reed, powerful to lead to penitence, prayer, and conversion, some youthful wanderer from the paths of peace. O thou who pitiest wretched men, teach the young readers of this book to pity themselves. Let them not by sin and folly, make even immortality a curse. Let them not despise thy gracious calls, nor trample on thy dying love. Over them let not hell rejoice, and heaven mourn: but let the angels that dwell in thy presence, and the saints that surround thy throne, exult over some penitent awakened by this feeble instrument,—some youth embracing the gospel of thy Son, and finding every good in him. Great God, grant this request. O let the sorrows of the Saviour urge it. O let the intercession of the Saviour obtain it. O let the influences of the Spirit accomplish what is thus desired: for, blessed Lord, it is here devoutly acknowledged, that without that Spirit, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly." P. 13.

2, Expressed. In the closing part of the preceding quotation; and also in what follows.

"We are assured that there is a display of the exceeding greatness of God's power in the conversion of a sinner; that all who are saved, are born of the Spirit; that all things are of God; and that it is God that prepares the soul for death and eternity. But, my young friend, would all this be requisite, if man were able to deliver himself? Would he need the help of an Almighty arm, if he were not in himself deeply fallen, and utterly helpless?" P. 26.

We need not say that ELECTION, or Discriminating Grace in the Divine intention, is equally implied.

We are also happy to find the following Calvinistic sentiment upon that important subject, THE GROUND OF A SINNER'S ACCEPTANCE IN THE SIGHT OF GOD, so fully and unreservedly stated.

"Abhorring yourself, you will flee to Christ, as your sole dependence. You will indulge no hope from imagining that your sins are few or small; but will own them to be deserving of Divine wrath. You will no longer rest on the deluding, but absolutely false notion, that you have done as well as you could, and that therefore God will accept you; but you will be humbled at your Maker's feet. Nothing past, nothing present, nothing future, of your own, must, in the slightest degree, be the ground of your dependence; but, as stripped of every thing, as in yourself destitute of all good, you must look to the Lamb of God. A dying minister, eminent in his day, once said to a visitor that was taking leave of him, 'Sir, I am every day expecting my death; but I desire to die like the thief, crying to the crucified Jesus for mercy. I am nothing; I have nothing; I can do nothing, except what is unworthy; my eye, and hope, and faith, are to Christ on his cross. I bring an unworthiness, like that of the poor dying thief, unto him, and have no more to plead than he. Like the poor thief, I am waiting to be received, by the infinite grace of my Lord, into his kingdom.'" P. 61.

We can, and we most cordially do, recommend this volume to our congregations, our families, and our servants, at the same time reminding them, that no human composition should be so confided in as if it were entirely free from error:—this property belongs only to the Oracles of Truth. We behold, however, in this book, a striking proof that good men of all denominations, having been renewed by the same Spirit, do not very greatly differ. "The catholic church," says that eminent martyr, Mr. Thomas Bilney, "can by no means err in faith;" that is to say, fundamentally err; "for it is the whole

congregation of the elect; and so known only unto God, who knoweth who are his."

The Spiritual Nature and Spiritual Order of Public Worship: a Sermon preached at the Opening of Albion Chapel, in the Island of Jersey, on Lord's-day, August 28, 1819; *containing a brief Description of the Principles of Protestant Dissenters, and some Strictures upon a Sermon by John, Lord Bishop of Sarum, preached at the Consecration of St. James's Church in the Island of Guernsey, on Thursday, the 6th of August*, 1819. *By Joseph Ivimey.* 32 pp. Whittemore, London; Le Cras, St. Helier's.

THE great design of the Christian ministry is, the conversion of sinners, and the edification of those who have believed through grace; and the scene of its labours is, wherever there are sinners to be converted, and saints to be established and confirmed. It is, however, the part of wisdom in Christian ministers, as much as possible to strive to preach the Gospel, not where Christ is named, lest they should build upon another man's foundation. This rule of conduct is not always violated by proximity of labours: we frequently see new places of worship opened and filled, in towns where others exist, without the diminution of the attendants upon those already established. The fact is, that in countries called Christian, the great mass of the population are unbelievers. It requires, therefore, the united, the harmonious, nay, the fraternal co-operation of the ministers of their common Lord, without jealousy and rivalship, but each doing his utmost, in his separate station, to stem the torrent of infidelity and iniquity, to make war upon the enemy of God and man, and to render the particular church over which he presides, a nursery for heaven.

"It may not be unnecessary," says the preacher, "to mention the reasons which have led to the erection of ALBION CHAPEL, and the USES to which it will be appropriated.

"The epithet 'ALBION' denotes, that it is built for worship in the English language. This was peculiarly desirable, on account of the respectable English families who reside among you, and because the inhabitants of Jersey increasingly feel the importance of their children being educated in the language of the mother country.

"A chapel, too, was required for the accommodation of those English persons especially, whose sentiments accord with the Church of Scotland, and with the Calvinistic Dissenters and Methodists in England. Whilst we wish prosperity to attend the English Wesleyan Methodists, we do not approve of some of their doctrinal sentiments. The erection of this building, I feel persuaded, was not from opposition to any class of Christians, but simply for the purpose of religious edification.

"The uses to which I trust it will be appropriated, are to disseminate the glorious gospel of the blessed God, and to administer the ordinances as they were by the apostles delivered to the churches; to maintain the doctrines of the Reformation; to enforce a regard to all moral precepts; to enjoin submission to magistrates, and loyalty to the king; and to promote the present and eternal welfare of our fellow-creatures."

It is to be lamented that, assailed and vilified as our common Christianity is by the malice and subtlety of Infidels, one sect of Christians, because it is endowed * with wealth

* "The terms *established church*," says the author, "are generally used to designate the Church of England, in contradistinction to dissenting congregations. This, however, strictly speaking, is improper, because the Toleration Act has in fact established, or declared legal, such congregations. In proof of this remark, the sentiments of Mr. Onslow, the celebrated Speaker of the House of Commons, are submitted. He said that, 'as far as the authority of the law could go in point of *protection*, the Dissenters were as *truly established* as the Church of England; and that an established church, as distinguished from their places of worship, was, properly speaking, only an *endowed* church; a church which the law not only protected, but endowed with temporalities for its peculiar support and encouragement.'—*Dr. Furneaux's Letters to Justice Blackstone; Letter* I. p. 24."

and exclusive privileges by the state, should treat those Christians who are of different sentiments from themselves, with contumely and contempt. But since this is unhappily the case, it becomes a matter of necessity for the latter to vindicate their cause, and to justify their conduct, which is done by the author in the Strictures on the Sermon of the Bishop of Sarum.—There are some interesting particulars relative to the ecclesiastical history of the Island, taken from Falle, its celebrated historian.—We recommend this sermon to our readers. The text is John iv. 19—24. It is divided into two parts. 1. The Worship which God will approve, must be spiritual in its nature, and be spiritually performed. 2. The New Testament is the only standard by which the worship of God should be regulated.

Strictures on the Corporation and Test Acts, with Suggestions as to the Propriety of applying to Parliament for their Repeal. Submitted to the Consideration of "The Protestant Society for the Protection of Religious Liberty;" of the Members of the Church of England; and of Dissenters. By a Protestant Dissenting Minister. 57 pp. sewed. 2s.

THE House of Brunswick has not possessed any friends and adherents more to be relied upon than the Protestant Dissenters. They were amongst the foremost to welcome the Princes of that illustrious family to the throne of these realms; and they have rallied round them in every hour of danger. Of this they have received repeated testimonies from his present Majesty and his royal Ancestors, who have never been backward to give them assurances of their high regard.

We do not, therefore, perceive any necessity for the exclusion of them from civil offices by the Corporation and Test Acts, which indeed were originally made in the reign of Charles the Second, from an apprehension of danger, not from them, but from the Papists.

And not only are they loyal and conscientious subjects, but the *established church* has nothing to fear from them. Dissenters do not aspire after its emoluments. It is contrary to their principles, as Dissenters, that their own opinions should be endowed by law, or that they should be members of any endowed religion whatsoever. If their own opinions were to be so established, they would remain Dissenters. An alliance between church and state is contrary to their creed. The clergy, therefore, have no occasion to fear that it is their wish to supplant them.

But they disapprove of the Corporation and Test Acts, because those acts

"Require that Dissenters shall conform to the discipline, to the tenets, to the mode of worship, to the forms, to the sacraments of a church from which they are conscientiously nonconformists. Yes,—Dissenters they punish, and deprive of the common rights of subjects, and brand with a mark of infamy, merely for exercising their natural liberty of conscience on subjects that no way affect the public welfare or prosperity.

"By these acts the very nature of the Lord's Supper is varied from RELIGIOUS to SECULAR purposes. Its frequent and profane use as a qualification for civil offices, has occasioned much of the inattention to its solemn and important character, which is inimical to the interests of truth, and the advancement of pure religion. THE DISSENTER, if he conforms to such requisitions, is a traitor to his principles, his profession, and his conscience; and if he does not conform, under the Corporation Act, is rendered incapable of holding offices in the Corporation where he resides, though his talents and respectability might be eminently beneficial to the body of men with whom he desired to connect himself. Nor is this all: the evils are also of a positive character. If elected to fill public offices, and he does not undertake them, fines in some cases are incurred by him to a very heavy amount; and against such offenders they are generally enforced . . . .

"The same remarks will apply to the TEST ACT, * * * * It has deprived the nation of the counsel and assistance of men who were her real ornaments, and her best supporters. It has introduced a spirit of inattention to an ordinance, which but to name, should be enough to awaken the purest and best feelings of the soul." P. 20.

This pamphlet contains a full and clear statement of the subject. There is, however, an appearance of asperity in it which we do not approve. We are indebted to the House of Brunswick for so great a degree of protection from our enemies, that if we do not possess all the privileges we could wish for, or which we think ourselves entitled to, we desire to be thankful for the great blessings which we have long enjoyed under their mild government. And if we should never enjoy more than we do enjoy, we hope we shall never forget to be thus thankful. We have no objection to state our sentiments respecting the injustice of the acts in question, and to petition for the repeal of them; but here we will stop, and will leave it to the wisdom and mercy of our rulers to afford us relief. We hope that not a word of murmuring and discontent will proceed from our lips. Let not this be mistaken for the language of servile meanness, or of hypocritical sycophancy: we speak the words of truth and soberness. Let it be shown from the word of God that it is the duty of Christians to be "murmurers, complainers, unthankful, and unholy," and we will destroy our own peace of mind, and that of every body about us, by our murmurs and complaints. But till then we will quietly and serenely go on, improving our numerous religious privileges, and doing every thing we lawfully can for our own good and that of society.

Letters on the Excellence and Influence of Evangelical Truth; including Addresses on Practical Subjects. By James Upton. 324 pp. 12mo. 5s. Whittemore.

This interesting volume contains Letters on the Divinity of Christ and the Holy Spirit—Exhortation to early Attendance upon the Worship of God—Letters on Prayer, Searching the Scriptures, Sanctification, and Christian Obedience—A Letter on Marriage, and Advice to a new-married Couple—Anniversary Address—A Monument of Mercy—Cautionary Counsel to a Young Man—Serious Address on Points of Doctrine and Duty—On Bible Associations—Excellence and Influence of Evangelical Truth—Piety the best Portion, by W. Herbert—and a Poem on the Choice of a Wife.

The first of these articles contains an excellent defence of one of the most important doctrines of our religion. The second is deserving of attention. The third contains much valuable information. The fourth, containing Thoughts on Marriage, and Advice to a new-married Couple, is entertaining and instructive. The remainder will please the serious reader.

We are glad to see the following testimony borne by this respectable minister against Antinomianism.

They say

"That there are but very few ministers who clearly preach the gospel of Christ, the generality of teachers being blind and dead—They discard every thing which persons inculcate under the idea of its being a duty incumbent upon the children of God—As to growing in grace, or sanctification of the Spirit, being a progressive work in the souls of believers, it is represented as absurd—That the moral law of God is no rule of moral conduct to believers in Jesus Christ, as they are in every sense entirely delivered from it—And as to the children of God, they need not be afraid of sinning themselves out of the covenant of grace, for it is impossible for them to do it. I honestly tell you, that I am very much afraid that the above horrid system has too much your approbation, and the cordial approbation of many professors in town and country. How far it corresponds with God's most holy word, I leave your conscience to determine. The preceding sentiments, and others connected with them, form the system which duty and conscience compel me to oppose; against which love to souls, concern for the honour of God our Saviour, and the credit of genuine Christianity, constrain me to bear my feeble, but decided testimony."

Letter on Searching the Scriptures, p. 80.

A Correspondent of Mr. Upton's earnestly recommends to him the perusal of Beart's "Eternal Law and Everlasting Gospel." See page 251. That is indeed a most valuable work, and deserves the serious attention of those who are commonly called High Calvinists.

An affectionate Exhortation to a decent Observance of the Lord's Day, most respectfully addressed to the Inhabitants of the Parish of Christ Church, Surry. By James Upton, Minister of the Congregation in Church-street. 6d. or gratis to any Parishioner.

THE Sabbath is a Divine Institution, not only of holiness, but of mercy;—of mercy to man and beast, by affording a cessation of labour to both. In other words, it is an institution of mercy to the souls of men, and of mercy to their bodies, as well as to beasts of labour. Where was the mercy of French Infidels who endeavoured to obliterate the Sabbath from the Calendar? Their very memory has rotted, as will the memory of all the admirers of the infamous writings of Paine. And where are his admirers to be found? At the Sunday tea-garden, the ale-house, the gin-shop, and the gallows. We recommend this excellent pamphlet to general perusal. We are at the same time rather doubtful, whether it is required of ministers of the gospel to meddle in cases, for which the laws of the land have appointed officers, whose business it is to attend continually upon that very thing.

Beneficent Visits in the Metropolis: with Facts, on the Effects of Simple Regimen and Medicine; and Hints, particularly and humbly addressed to Visitors of the Sick in general. By an old Visitor. 3rd Edit. enlarged. 72 pp. 8*d.*

THIS little book, written in a plain and unornamented style, by a humble, pious, and simple-hearted man, we recommend to those of our readers who have time and inclination to "visit the widows and fatherless in their affliction;" to "search out the cause which they know not;" and to imitate their heavenly Father in "delivering the needy when he crieth; the poor also, and him that hath no helper;" and in "strengthening that which is sick, and binding up that which is broken." We hope with the writer that this narrative of facts will be

"Instrumental in rousing the best feelings of the heart; of exciting to deeds of active beneficence many a lively and intelligent visitor; and of calling forth the liberality of those who, with hearts in some degree disposed, are at a loss how to bestow the bounty of which they justly consider themselves stewards, with circumspection, prudence, and effect."

On Religion, and the Means of its Attainment. By John Brown, Minister of the Associate Congregation, Biggar. 12mo. Boards. 110 pages.

MR. BROWN thought,

"That a short Treatise on the Nature, Means, and Importance of Religion, if written in a plain style, free of the technicalities of human system, and exhibiting a luminous view of the truth on these subjects, might, by the blessing of God, be useful for reducing the number of the apparently well-informed, yet really ignorant, professors of Christianity; and for presenting to inquirers a somewhat more satisfactory representation of the origin and progress of the transforming influence of 'the truth as it is in Jesus,' than is easily to be met with in a short compass." Preface.

The author is a pious and intelligent man, and there are many excellent and striking remarks upon the Nature and Importance of Religion. It is shown that it affords to the rational faculties of man the noblest employment; that it calls forth into delightful exercise the most pleasing emotions; that it renders his powers of exertion sources of progressive improvement and ever-growing happiness; that it brings him into a state of friendship and reconciliation with God; that it softens the evils, and sweetens the pleasures of social life; and that it prepares him for a happy eternity. —And it is also shown that it consists in a right way of *thinking*, a right way of *feeling*, and a right way of *acting*, in reference to God; and, it might have been added, in reference also to ourselves, and to all other beings and things with

whom and with which we have to do.

If we understand our author, we do not approve entirely of what he says concerning the means of religion.

These means are, 1. The sinner must be deeply convinced that he is naturally destitute of it. 2. He must be persuaded of its importance. 3. He must be persuaded that it is attainable, and that it is practicable to obtain it. 4. He must have a general acquaintance with the means by which it is to be attained. 5. The fifth thing mentioned, but we are not told whether the things already mentioned go before it or follow after it, is *Faith*. "It is by believing the truth about God, that a man is formed to a right mode of thinking, and feeling, and acting, in reference to Him." See pp. 44—70.

Again. "Faith is not only the necessary, but the effectual, means of true religion." P. 70.

But is not faith a *constituent part* of true religion? Why then does Mr. B. call it the *means?*—Again: Is it *easier* for an unregenerate person to think rightly, that is, to have right views of God, of himself, of salvation, of sin, and of holiness, than to feel rightly, and to act rightly?

Mr. B. farther says,

"In these illustrations, I have represented faith as the sole direct means of forming men to a really religious character—believing, as the only way of getting wisdom, of becoming religious at first, and of becoming more and more religious: and I have done so, because, on careful consideration, it will appear, that all those exercises which are usually termed the means of religion are so, merely so far as they have a tendency to produce faith, or to secure that Divine influence which is necessary in order to the production of faith."

It is a language to which we are unaccustomed, and which in our opinion is unauthorized by Divine revelation, that any of the exercises of unregenerate men have a tendency to produce faith, or to secure that Divine influence which is necessary in order to its production.

BAPTIST IRISH SOCIETY.

Received by Mr. Ivimey, for the Baptist Irish Society, since June 24, 1819.

	£	s.	d.
A Friend, by Rev. G. Pritchard	1	1	0
— Garland Esq. 31, King-street, Bloomsbury	1	1	0
Ryland, Mr. B. Biggleswade	1	1	0
Wood, Mr. St. Helier's, Jersey	1	0	0
A Friend at Bristol, by Mr. P. Phillips	1	1	0
From a Ladies' Association at Hammersmith, by Miss Salter, towards a Female School	8	0	0
Society at Towcester, by the Rev. Mr. Barker	5	0	0
Skerrett, Mr. Holborn	1	1	0
Pope, Samuel, Esq. Edmonton	1	0	0
Forton Society, by the Rev. Mr. Tilley	3	10	0
Penny-a-week Society, Bristol, by Mr. P. Phillips	10	0	0
Chesham Female Society, by Mrs. J. Booth	8	4	2
Mr. H. Cox, by Mr. Shenstone	1	0	0
J. Hill, Esq. Dinnington Wood	1	0	0
Milsham, Rev. C. T.	1	1	0
Williams, Mr. James, Beckenham	0	10	0
Oakley, Mrs. Ditto	1	0	0
Paisley Youths' Society, by A. Spiers Esq. Treasurer	15	0	0

By Wm. Burls, Esq. Treasurer,

From the Rev. C. Anderson, Edinburgh,

For Schools.

Collection at a Sermon, by the Rev. C. Anderson, Edinburgh, in the Rev. Mr. Black's Meeting, Haddington	14	8	3
Rev. James Innes, Yester	1	1	0
Peter M'Farlane, Esq. Alloa	1	1	0
Q. X. Z.	10	0	0
Inverkeithing Bible and Missionary Society, by Rev. E. Brown	2	0	0
Mr. Archibald Smith, Edinburgh, (two Years)	1	1	0

For Irish Scriptures.

West Lothian Bible Society	20	0	0
Maze Pond Auxiliary Society, by Mr. Wm. Beddome	5	5	0
Baptist Auxiliary Society, Birmingham, by Mr. W. Lowe	22	8	2½
Part of Collection at Wild-street, by Rev. Mr. Edwards	14	0	0
Watford Auxiliary Society, by J. J. Smith, Esq.	5	10	0
The Northern District of the South-East Baptist Association, by Rev. J. Evans	15	2	10
Ilford Association, Half Year to 1st Nov. by Rev. Mr. Smith	7	1	0

Intelligence.

SPEECH OF THE REV. JAMES HINTON.

We extract from the Oxford University and City Herald the following Speech, delivered by the Rev. James Hinton at a County Meeting held in the Town Hall of that city, on Friday, Nov. 11, 1819.

"I fully agree with the learned Gentleman who has just sat down, in the remark that we cannot with propriety attach a declaration* of any kind to the address which is now under consideration. It is on the subject of that address only that I can now deliver my sentiments.

"Some of us have been present at nearly all the assemblies of this nature, which have occurred during the present long and eventful reign; and I apprehend the present occasion is equal in importance to any of them.

"From that line of conduct which I have hitherto thought it my duty to pursue, I see no reason to deviate: on the contrary, advancing years have fully confirmed my first sentiments of loyalty to my sovereign, attachment to the constitution of my country, and veneration for the holy Bible. Each of these has, indeed, been rudely attacked, but on that very account all have become more valuable in my esteem. After fifty years trial of their worth, I hope I shall never forget the sacred precepts, 'Fear God, honour the King, and meddle not with those that are given to change.'—As an individual, my opinion is of small importance; but I reflect with satisfaction on the character of some hundreds who are now filling highly respectable situations in life, and exemplifying therein the principles, which it was my duty to inculcate upon them in their early years. They are following the sacred maxim of One whom, though wicked men blaspheme his name, we still adore; they 'render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' They obey magistrates and honour kings from the strongest of all motives—'because it is good and acceptable in the sight of God our Saviour.' If these motives were more generally urged on the community at large, it is probable that such meetings as these would seldom be necessary.—I wish it, however, to be understood, that I have never appeared as an advocate for any political party, but merely as a Christian, and a faithful subject of the king, and obedient to the laws of my country, whoever may be the persons intrusted by the constituted authorities to administer them.

"But though I abstain from political contests, (as I think every Christian minister ought to do,) yet, when the great interests of my country are endangered—when all faithful subjects must be of one heart and one soul!—I think prompt activity a Christian duty. Such I apprehend are present circumstances, and they fully warrant the calling of the present assembly. It is not so much the state of this county as it is that of other districts, and of the country at large, which calls on us to repeat an avowal so often made, of our loyalty and our attachment to the Constitution; and really, Sir, if there be a single subject among us who cannot, from his soul, make such an avowal, I wish he were in any land rather than in this; and I would advise him instantly to leave a country of

* This refers to a motion which had been previously made to attach a Declaration to the Address.

which he is wholly unworthy. I recognise with pleasure the union which the requisition expresses of loyalty with attachment to the Constitution. There was a time—it occurred in a sanguinary period of our history—when loyalty and love of the Constitution were rudely torn asunder, and our country still feels the injury which she sustained from the violence of the shock. But since the accession of the present illustrious House, both duties have been inseparably blended. It is impossible to venerate the Throne without being attached to the laws by which all its decisions are guided; and it is impossible to be attached to the laws without venerating the Throne which they surround and support. To be attached to the British Constitution, is to be attached to the essential rights of all mankind.

"I confess I know not where to fix on a spot on which Justice holds a seat as pure and dignified as that which she occupies in a British tribunal. In these Courts the Monarch presides, but the law is his only guide. It is the Throne which declares, in the words of our great national charter, '*We will sell to no man, we will deny to no man, we will delay to no man, the rights of justice; no Briton shall be banished, imprisoned, or any way punished, but according to the known laws of the land.*' A similar declaration follows the Bill of Rights; '*The very end of kingly authority is to defend our laws, our liberties, and our religion.*' I fear, Sir, many persons need to be informed how excellent our Constitution is; and I am well pleased, therefore, that so many are this day listening, not to their enemies, but their friends, and the friends of their country. They will be more fully convinced of the guilt of those men, who would deceive and mislead them. Our Constitution, like the source whence it is drawn, is too just to encourage despotism, and too wise and good to allow of anarchy; it combines freedom with security; liberty with good order; and veneration for religion with a sacred regard to the right of private judgment. Like every thing human, it must be imperfect: but among human productions, it has no equal. To tamper with such a Constitution is folly; to subvert it would be sacrilege.

"Permit me, Sir, to mention another reason why I could not conscientiously withhold my name from the Requisition by which we are now assembled:—I had long viewed with surprise the forbearance of the constituted authorities towards the republishers of a most impious and seditious work, which had so long and justly lain under the sentence of the laws. The time of republication was artfully chosen, and its circulation has been attended with great, though, I hope, not irreparable mischief. From this evil I apprehend our vicinity is, comparatively, free—I have not, in the circle of my acquaintance, seen or heard of a single copy of that work. But in London, at the mouth of the den from whence it issued, I have stood and shuddered to see the lowest orders of the people enter in crowds to procure this deleterious drug, this poison of the soul. The evil is enormous; it is circulated by men abandoned to desperation for both worlds. It degrades the human mind to the lowest degree of wretchedness, by depriving it of all moral principle, and all immortal hope. It teaches men to despise all dignities, human and divine, and thus prepares them to perpetrate every crime. The deluded, I trust, may still be reclaimed; but on the abandoned, I fear the heavy hand of the law must fall. Christianity, indeed, supports free inquiry; but it is the inquiry of decency, reason, and virtue, and it must never be allowed to shelter impiety and blasphemy, by the prevalence of which the foundation of society would be destroyed.

May I beg, Sir, in one instance, to be distinctly understood. It has been said that no one could sign the requisition of this day without deciding, by implication at least, on a question which has greatly agitated the public mind, and on which I sincerely wish no public opinion at all had been given, because I am confident no full and impartial evidence has yet met the public eye. Integrity

demands that I should declare that from such an implication I hold myself to be entirely free. Whether individuals have acted legally or not let the law decide. Those who think they have not, can have no real obstacle to prevent them from bringing the cause before a just and honourable tribunal; and whatever be the decision, our attachment to the throne and to the constitution, will not in the least degree be affected thereby. In what manner this great and leading county should express its sentiments, it would be presumption in me to dictate; but were I to choose my own expressions, I would select the strongest which our language affords to assure his Royal Highness the Prince Regent of our attachment to the throne, of our love to the Constitution, and our determination to support both by every lawful means within our power. I would add the high satisfaction I feel at the speedy assembling of the Legislature, and my confidence in the wisdom of Parliament to adopt such measures as the exigency may require. I would express my earnest hope and firm expectation that the Government, so far from obstructing inquiry, will afford every facility which may be consistent with the due administration of justice, to promote the most impartial investigation of the late events, thus confirming the loyal and obedient, while they punish the seditious, and cementing more closely than ever that ardent love of the people towards the British throne, to which, under God, we so much owe the stability and prosperity of the empire.

I hope, Sir, we shall not rest in avowals of loyalty. On former occasions these were followed up by patriotic exertions. We cheerfully bore for twenty years the increased burdens of the state, and were studious that they should fall heaviest on those best able to bear them. The friends of Government circulated millions of small publications full of sound morals and loyalty. The people were retained in their duty, and the enemy retired ashamed. The attack is now renewed, and our defence must be renewed also. I trust it will be with the same success. We cannot remove, but we may alleviate our country's woes. I would entreat (could my voice reach them) every man of rank and fortune in the kingdom to imitate those of this county; to make their country houses their chief residence, to perambulate their own demesnes, and make a friend of every one who inhabits them; to make the coming winter cheerful by a renewal of that old-fashioned hospitality, by which the houses of the great may become at once the shelter and supply of the poor, and discontent may be expelled from the humblest cottage. In a district thus nurtured, should a seditious orator make his appearance, our peasantry would with one consent expel him from the soil, or, what is better, resign him to the injured laws. And let not our countrymen think that they shall be deprived of the right of peaceably petitioning the senate or the throne. I would never lift up my hand to divide the people from their sovereign: this would be to separate the children from the parent. It should be placed under proper regulations—but never let the privilege of petitioning be impaired. Let it for ever be held sacred. It must be so held; for here we behold around us the guardians of our rights and of their own. Here are men of the highest rank and influence in the state, who never have refused—who never will refuse—to bear the petitions which we place in their hands to the Legislature or to the Sovereign. These hereditary counsellors of the throne will never, under any pretext, violate the constitution in which they are equally interested with ourselves. These our representatives will never aid to frame laws in which the innocent shall be punished with the guilty, or a loyal nation deprived of its liberties through the misconduct of a few despicable men. But while we place a just confidence in these our guardians and protectors, we place unlimited confidence in God alone. May our reformed lives secure his favour, and through his blessing, may the honours of the British throne, and the safety of our constitution be perpetuated till nations shall exist on earth no more.

On the DEFENCE of REVELATION.

To the Editors of the Baptist Magazine.

Whatever opinion may be formed of the propriety of prosecuting those who revile and slander religion, there is a mode of counteracting their evil designs, on the propriety of which no wise and good man can hesitate, and in which I have no doubt of your readiness to concur—*Informing the minds of those who are in danger of being deluded by the sophistry of infidel writers.*

You are, no doubt, aware, that in consequence of the attacks of Woolston and others, in the last century, a number of valuable works were published; some in defence of Revelation generally, and others in vindication of such parts of the inspired volume as were then attacked. Reflecting on the subject with that solicitude for the best interests of others, especially of the rising generation, which a Christian cannot but feel, it occurred to me that I might render your readers in general, especially the younger part of them, some service, by sending you a list of well-written works, of various sizes, published not merely at the time already referred to, but at various periods.

Permit me to suggest, whether, if, at the present moment, it be thought expedient to publish works in defence of Revelation, we should not render a better service to religion by republishing some of those admirable works, which are now but little known to common readers, than by publishing *new*, but hastily written, productions. If works on this subject are not *unanswerable*, they may injure the cause they are intended to support.

I beg leave to explain that I do not mean by recommending some of those works, to pledge myself to an approval of every sentiment incidentally advanced. Some of them I know only by means of their reputation; and from those authors who identify Christianity with a religious establishment I differ in toto, as well as from those who admit that "the liberty of the press is a privilege arising from the favour and indulgence of our governors." But these mistakes (for such I consider them) do not invalidate the excellent arguments of the writers in defence of Revelation itself.

Those of your readers who possess the Encyclopædia Britannica, may, by turning to page 476, of Part II. of Vol. 18, find an excellent argument for the truth of the Scripture History of the Resurrection of Christ. It is under the article Theology. It begins thus, "In the article Miracle we have said." This work probably contains many other equally valuable short dissertations which might be very useful to young persons.

Mr. Fuller's Address to Deists, in his work on Deism, might, with a few trifling alterations, form a useful tract for young persons, who have had a religious education, but whose minds are endangered by the sophistry of Deists. It is perhaps hardly suitable for those who are confirmed in infidelity, if published without the arguments by which it is preceded in that admirable work.

There are some strong arguments against infidelity in several of the dialogues in Thornton Abbey.

If those of your readers who have good theological libraries, look over their books, probably they may find they possess not only many recommended in the following list, but other valuable works, which are calculated to establish the minds of their families in the truth of that revelation by which alone life and immortality are brought to light.

LIST, &c.

1. A Vindication of the Truth of the Christian Religion against Atheists, Deists, and Socinians, in three Volumes. Written in French by James Abbadie, D.D. Mr. Bayle commends it as one of the best in its kind. The seventh French Edition was printed in 1729. There have been at least two Editions in High Dutch, with Notes. Mr. Lussan has translated the whole into English.

2. Dr. Doddridge on Inspiration; published as a Pamphlet in 1793. 79 Pages, 12mo. 1s. 6d.

3. Dr. S. Stennett's Sermons on the Divine Authority, and various Uses of the Holy Scriptures. One Volume.

4. Benjamin Bennett's Sermons on the Truth, Inspiration, and Usefulness of the Scripture. One Volume, 8vo.

5. Robinson's Sermon, entitled, Scripture a good Book, written by Divine Inspiration.—Sermon Fourth, in his Village Sermons.

6. Dr. Lardner's Credibility of the Gospel History (eighteen Volumes) is too voluminous for most readers, but might be advantageously consulted on many points.

7. Butler's Analogy of Natural and Revealed Religion. One Volume.

8. Dr. Delany's Revelation examined with Candour. Three Volumes, 8vo. (Published anonymously.)

9. Dr. Paley on the Evidences of Christianity.

10. Dr Doddridge on the Evidences of Christianity.—The Tract Society has published a cheap Edition of this Tract.

11. Dr. Chalmers on the Evidences and Authority of the Christian Revelation.

12. Dr. (Olinthus) Gregory on the Evidences, Doctrines, and Duties of Christianity. Two Volumes, 8vo.

13. Bishop Watson's Apology for the Bible, in answer to the Second Part of Paine's Age of Reason.

14. Dr. Bates on the Divinity of the Christian Religion, &c. for the Cure of Infidelity; annexed to his "Considerations of the Existence of God," &c.

15. Letters of certain Jews to Voltaire, respecting certain Passages in the Old Testament. (This title may not be quite correct, as it is given from memory.

16. Dr. Chandler's Vindication of the History of the Old Testament.

17. Bishop Porteus's Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation. One small Volume, 12mo.

18. Dr. Leland's Defence of the Authority of the Old and New Testaments. Two Volumes.

19. Locke on the Reasonableness of Christianity. One Volume.

20. Dr. Watts's Caveat against Infidelity. In Vol. II. of his Works, it occupies thirty Pages Quarto.

21. Felt and Hunter's Lectures on the Evidences of Christianity. One Volume, 8vo.

22. Dr. Leland's View of the Deistical Writers. 2 Volumes, 8vo.

23. Leslie's Short and Easy Method with the Deists. One Volume. From this Work the Tract Society have published an Extract.

24. Fuller's Gospel its own Witness; or, as it is more generally called, Fuller on Deism. One Volume, 8vo.

25. Toller's (Rev. T. N. of Kettering,) Plain and Popular View of some of the leading Evidences of Christianity.

26. Dr. Doddridge's Answer to a Pamphlet, entitled, "Christianity not founded on Argument;" in Doddridge's three Volumes of Sermons and Tracts. 150 Pages, 12mo.

27. Dr. Priestley's Letters to a Philosophical Unbeliever. Two Volumes, 8vo.

28. Dr. Collyer's Lectures on Scripture Facts, one Volume, 8vo.—Scripture Miracles, one Volume, 8vo.

29. An Answer to the Question, "Why am I a Christian?" by Clarke. America printed; London reprinted. 36 Pages, 1s.

30. Dr. Delany's Historical Account of the Life and Reign of King David. Two Volumes, 8vo.—Designed to clear the Character of David from the Aspersions of Infidels.

31. Dr. Chandler's Life of King David.

32. Dr. Chandler's Review of the "Life of the Man after God's own Heart." One Volume, 8vo. (being a Defence of No. 31)

33. Dr. T. Sherlock, (afterwards Bishop of London,) on the Use and Extent of Prophecy; and containing some Dissertations illustrative of Scripture.—N. B. The *third Edition*, published in 1740, has a Dissertation on Christ's Entry into Jerusalem, which is not contained in the earlier Editions.

34. Bishop Newton's Dissertations on the Prophecies. Three Volumes, 8vo.

35. Hurd on the Prophecies. Two Volumes, 12mo.

36. Dr. Campbell's Dissertation on Miracles, in answer to Hume. One Volume, 12mo.

37. Our Saviour's Miracles Vindicated; by T. Ray, London, 1727. 72 Pages, 8vo.—The Miracles vindicated in this Pamphlet are,

Jesus driving Buyers and Sellers out of the Temple—Permitting the Devils to enter the Herd of Swine—The Transfiguration—Jesus turning Water into Wine—Feeding Thousands with a few Loaves and Fishes—Curing the Paralytic—Restoring Eye-sight to the Blind—Raising Jairus's Daughter—Cursing the barren Fig-tree.

38. The Miracles of Jesus Vindicated; by an anonymous Author, in three Parts; in the whole, 102 Pages, 8vo. London, 1729.—The Miracles vindicated in this Pamphlet are,

The Resurrection of Christ—Jesus driving Buyers and Sellers out of the Temple—Suffering the Devils to enter the Herd of Swine—Cursing the barren Fig-tree—Turning the Water into Wine.

39. Gilbert West on the Resurrection of Christ. One Volume, 8vo.

40. Ditton on the Resurrection of Christ. One Volume, 8vo.

41. Dore on the Resurrection of Christ. 100 Pages, 12mo.

42. The Trial of the Witnesses of the Resurrection of Christ; by Dr. T. (afterwards Bishop) Sherlock. London, 110 Pages, 8vo.

N. B. The Society in Bartlett's Buildings printed a new Edition of this valuable Work, about fifteen or twenty years ago; and there was also, about the same time, an Edition published by a Bookseller, at 1s. or 1s. 6d.

43. The Sequel to the Trial of the Witnesses; revised by the Author of the Tryal of the Witnesses. London, 1749. 164 Pages, 8vo.

44. The Fitness of the Witnesses of the Resurrection of Christ Considered; by Wm. Webster, A.M. London, 1731. 26 Pages, 8vo.

45. Lord Lyttleton's Letter to Gilbert West, Esq. entitled, "Observations on the Conversion and Apostleship of St. Paul. 110 Pages, 8vo.

46. A Dissertation on the Conduct of the Jewish Sanhedrim, and the Advice offered by Gamaliel; anonymous. Edinburgh and London, 1769. 190 Pages, 8vo.

47. The Conduct of Judas Iscariot considered as a Proof of the Truth of Christianity.—Published, I think, in Scotland.

48. Dr. Kennicott's Two Dissertations, on the Tree of Life, and the Sacrifice of Cain and Abel. One Volume, 8vo.—Intended by a proposed Emendation of the Translation, to refute the Cavils of Unbelievers.

49. Dr. Paley's Horæ Paulinæ. One Volume, 8vo.

50. White's Bampton Lectures.—In this Work Christianity is contrasted with Mahometanism.

51. Plain Truth for Plain People, in three Dialogues. Intended to counteract Paine's Age of Reason. 36 Pages, Price 4d. (Seeley.)

52. The Truth and Certainty of Christianity Demonstrated, by eight infallible Marks, (24 Pages.) selected from Leslie's Short and Easy Method with the Deists. Published by the Edinburgh Religious Tract Society in 1804.

53. Jenkin's Reasonableness of the Christian Religion. Two Volumes, 8vo.

54. Skelton's Deism Revealed. Two Volumes.

55. Baxter's Reasons of the Christian Religion.

56. Halyburton's Natural Religion insufficient.

57. The last six Chapters, containing 107 Pages, 8vo. of Dr. Bates's Harmony of the Divine Attributes. This is an excellent Work.

58. T. H. Horne's Deism Refuted. 18mo. 1s.

59. Addison's Evidences of the Christian Religion. Dr. Purdy's Edition.

60. Bishop Horne's Letters on Infidelity.

61. Thomson's Age of Infidelity.

62. Grotius on the Truth of the Christian Religion; with the Notes of Le Clerc.

63. Dr. Beattie's Evidences of Christianity.

64. Dr. Findlay's Vindication, &c. against Voltaire.

65. Bishop Porteus's Essay on the beneficial Effects of Christianity.

66. Dr. Douglas on Miracles, against Hume.

67. The Defences of the Christian Religion, by Minutius Felix, Lactantius, Origen, Tertullian, Arnobius, Augustine, (on the City of God,) Eusebius, Justin, Athenagoras, Tatianus, Clemens Alexandrinus, Cyprian, Athanasius, Basil, Nazianzene, Nyssen, &c.

68. Camero's Prælectiones on the Word of God.

69. Marsilius Ficinus on the Christian Religion, with Crocius's Notes.

70. Ludovicus Vives on the Christian Faith.

71. Philip Morney du Plessis on the Truth of the Christian Faith.

72. Savonarola's Triumph of the Cross.

73. Micrelius's Ethnophronius.

74. Raymundus Lullius's Articles of Faith.

75. Alexander Gill on the Creed,

76. Dr. Jackson on the Creed.

77. The Divine Authority of the Scriptures, in Boston's, Gill's, and many other Bodies of Divinity.

78. Dr. S. Clarke's sixteen Sermons at Boyle's Lecture.

79. Stillingfleet's Origines Sacræ. 8vo. 619 Pages. A masterly Work.

80. Sermons preached at Boyle's Lecture, and collected in three Volumes, folio, 1739.

81. Dick's Essay on the Inspiration of the Holy Scriptures.

82. Dr. John Owen's Divine Original and Authority of the Scriptures, 8vo.

83. ——————— Reason of Faith in the Scriptures, 8vo.

84. Clarke's (Author of the Annotations,) Divine Authority of the Holy Scriptures asserted.

85. Dr. Edwards's Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testaments.

86. Tillotson's Rule of Faith.
87. Dr. Knox's Christian Philosophy.
88. Adams's Answer to Hume. 8vo.
89. Benson's Reasonableness of the Christian Religion. 8vo.
90. Brine's Vindication of Natural and Revealed Religion. 8vo.
91. Bernard's Excellence of the Christian Religion.
92. Coneybeare's Defence of Revealed Religion.
93. Stebbing's Christianity Justified.
94. Elisha Smith's Cure of Deism.
95. Abbe le Pluche's Truth of the Gospel Demonstrated. Two Volumes.
96. Murray's Evidences of the Jewish and Christian Revelations.
97. Ilive's Vindication of the Christian Religion.
98. Jortin on the Truth of the Christian Religion.
99. Gerard on the Evidences of Christianity.
100. Dawson's Appeal to Heathen and Jewish Writers in Defence of Christianity.
101. Lowth's Divine Authority of the Old and New Testaments.
102. Hammond's Truth of the Christian Religion.
103. Pascal's Thoughts on Religion.
104. Many of Archbishop Tillotson's Sermons.
105. Hickes's Gentleman instructed in the Conduct of a virtuous and happy Life. 8vo. 584 Pages. Tenth Edition, 1722.
106. Gastrel on the Certainty of the Christian Revelation.
107. Dr. Priestley against Evanson.
108. Doddridge's Lectures, Part VI.
109. Antidote for the rising Age, against Scepticism and Infidelity: In Letters from Credens to Scepticus. 12mo. 135 Pages. 1765.
110. Reynolds's (John) Letters to a Deist.
111. Nichols's Conference with a Theist.

My Young Friends,—Having, with a special view to your information, pointed out such Works as are calculated to aid you in your inquiry respecting the evidences of Revelation, let me entreat each of you not to rest satisfied with ascertaining that Revelation is certainly true and inspired; for however true—however divine, it will do you no good unless you enter into the views of its Divine Author. To ascertain that there is a rock on which you may safely build, will not secure your safety, if, after all, you build on the sand.—To ascertain that the Charter of Salvation is genuine, will be of no use to you, unless you seek to obtain an interest in its privileges.—To ascertain that the scripture furnishes us with a map of the road to the celestial City, will be of no avail to you, if you continue in the city of Destruction, instead of becoming pilgrims towards the Heavenly Country.—To feel confident that the Church of Christ will effectually resist, and survive, the attacks of Infidelity, will afford you no reason for consolation, if you are not members of that church.—Allow me then to recommend a little tract, which, if out of print, I should hope would soon be reprinted. It consists of an extract from the works of the celebrated M. Bonnet, of Geneva: the title given in the edition I have is, "The Nature and Design of Christianity; extracted from a late Author." It contains only sixteen pages; but twenty-seven important propositions are clearly stated, and well applied. It is an English translation, or rather an abstract, I believe, and was *printed in London* in the year 1795, but I suppose *not published*, as there is no bookseller's name in the title-page. To those who understand French, I would recommend the original. But above all things, my young friends, let me entreat you to read the sacred volume, with attention, and with prayer for Divine influence, conscientiously resolving to obey the Divine will as far as you can discover it; and steadfastly believing, that "if any man will do his will, he shall know of the doctrine, whether it be of God."

That every one of you may enjoy in your own person this irresistible evidence of the truth and efficacy of Christianity is the heart's desire and prayer of

A Believer in Revelation.

The Editors will be greatly obliged by this writer's communicating the other pieces in favour of Christianity, which have been mentioned in a private letter; and also to any person who shall communicate a paper in defence of Christianity, which is supposed to have appeared in the London Evening Post, between June and December, 1778.

EXTENT

OF THE

LIBERTY OF THE PRESS.

ALTHOUGH every wise and good man cannot but despise and detest the infamous writings of Paine, Carlile, and Sherwin, yet there are some persons of this description who are of opinion that the circulation of their publications ought to be tolerated. This opinion they found upon the *justice* of religious toleration, and upon the *wisdom* of leaving Truth to defend her own cause, which it is alleged she is competent to do without the aid of human laws. In order to come to a decision upon the subject, I have lately been reading Dr. Furneaux's Letters to Sir William Blackstone, and by reading that excellent work I have been induced to think that this opinion cannot be maintained.

Let us begin with the *justice* of the case. Dr. Furneaux contends, that "overt acts contrary to the peace and good order of society" should be punished? And are not the printing and dispersing of publications which encourage vice, "overt acts contrary to the peace and good order of society?" Again: Dr. Furneaux justly observes, that it is the duty of the magistrate to "*encourage* those general principles of religion and morality on which the happiness of society depends." Does it not follow, that it is his duty to *discourage*, that is, to punish, the propagation of the contrary? It is true the doctor confines this to self-evident cases, and does not extend it to cases where the ill-tendency of principles is not manifest; since in that case the magistrate might claim the right of prohibiting the publication of every thing which he dislikes. But this limitation justifies the punishment of Carlile, whose publications have a *manifest*, and not merely a "supposed" ill-tendency. Are they not eagerly read by the most profligate characters; and do they not encourage them to persevere in their wicked courses? Is not the dispersion of blasphemous publications *highly prejudicial to society?* do they not corrupt the minds of the people by taking away moral restraint? Is not this dispersion a crime of the worst description? does it not train up the readers of these vile publications to the commission of all other crimes?

It is objected, that our arguments cannot be confined to our own country, and therefore ought to be equally applicable to Turkey, and other Mahometan countries. Granted. And it is the duty of Christians in Mahometan countries not to revile and treat with scurrility and abuse their religious books, but to maintain and diffuse their own sentiments with a mixture of firmness and modesty. Let not the example of Elijah be adduced in opposition to this. He was a prophet and ambassador of the most high God; he stood up to vindicate, not with scurrility and abuse, but with a majestic firmness, the cause of his sovereign, against Ahab and his prophets, who were rebels against the King of the country; and he produced his credentials, when fire came down from heaven to consume his sacrifice.—Again: if it can be proved by the Turks that the publications of Christians are demoralizing, it is their duty by penal restraints to prevent their circulation.

We proceed now to the *wisdom* of the measure. And here it is said, in the first place, that truth will finally prevail. Very true: and so will Divine Justice finally be executed; but it follows not that human justice should tarry. Because the former is frequently slow in its operations, it follows not that the latter should be so too. The law of self-preservation urges upon us the stopping of the circulation of the poison WITHOUT DELAY. Shall, in the mean time, our children, and our domestics, and our neighbours, be exposed to drink the poisonous draught? I allow that arguments ought to be opposed to them: and so they ought to be opposed to immorality: but this is not enough in either case; immorality and demoralization (the latter of which exceeds the former in baseness) ought *both of them* to be punished.

In the second place, it is objected

that if free discussion be allowed, there will be no danger; that the poison cannot in that case operate; and that, if let alone, these writings will soon fall into oblivion. To this I reply, Not so very soon. The lower classes, with the exception of the wise and good among them, to whom these publications are an annoyance, gladly drink in the poison, and neither understand nor wish to understand that which opposes their wicked inclinations. In addition to the sweetness of the poison, and the unpalatableness of the remedy—will the objector take upon him to be responsible that the reader of the blasphemous trash shall always be in possession of the remedy? Shall then thousands, and hundreds of thousands, of our countrymen be exposed to be carried away by bold and scurrilous publications, which are consonant with their own depraved inclinations, and thereby not only ripened for temporal and eternal ruin, but rendered dangerous and pestilential members of society?

To conclude;—Will the objector say, that wicked men ought to be tolerated in slandering their unoffending neighbour? Does not the law take cognizance, and ought it not to do so, of the offence? And yet it might be said, in the objector's own words, that "if free discussion were allowed, there would be no danger; that the poison could not in that case operate; and that, if let alone, the slander would soon fall into oblivion." And what are the writings of Paine and Carlile but scurrilous libels against the Creator, the Saviour, and the Sanctifier of the world, against the prophets and apostles, and against the noble army of martyrs? If the circulation of libels of this description is not to be repressed, I know not what kind of libels should be so. If they had entertained doubts concerning the truth of divine revelation, and had expressed those doubts in a modest and humble manner, and with a becoming regard to the pious feelings of the heads of Christian families, the case would have been very different; but impudence, scurrility, and blasphemy, are what nothing can justify in any country; since they can answer no other purpose than that of exciting the indignation of the worthy part of the community, of seducing the young and unsuspecting, and of rendering the worthless part still more worthless. For my part, I would not revile Mahomet in a Mahometan country, nor the idols in a pagan country. What good can be done to any one by provoking his resentment? But when he sees that you are actuated by love to him, and that to firmness and magnanimity you add humility and modesty, who knows but that he may be won by the loveliness of these graces, even as the infidel husband has been sometimes won by the humility and meekness of his believing wife?

Since the above was written, that part of it which makes a distinction between a modest and humble expression of doubts concerning the truth of the Holy Scriptures, and an impudent, scurrilous, and blasphemous attack upon them, we are happy to find sanctioned in the Court of King's Bench at the passing of sentence upon Carlile; on which occasion the Attorney-General made the following amongst other observations.

"The publication [Paine's Age of Reason] is not one of calm and dispassionate discussion of particular doctrines, but a direct attack upon the truth of our holy religion. I will not go over the painful and disgusting passages which were recited at the trial. They are all summed up in one assertion, namely, that the Bible is a collection of lies, wickedness, and imposture. The question is not therefore, whether the defendant has exercised the right of free discussion and of forming his own opinion. In such a case, I should be the last man to call upon him to answer. FOR OPINIONS SO PROMULGATED I COULD NOT SO CALL UPON HIM."—The Attorney-General most decidedly declared, that it was not the object of this prosecution, nor of the punishment which he hoped would be inflicted, EITHER TO FETTER RELIGIOUS DISCUSSION, OR TO CRAMP RELIGIOUS TOLERATION.

Mr. Justice Bailey, in passing

sentence, said, "You have been convicted for the publication of two works notorious for their blasphemy, and their tendency to undermine the religious faith of the country, as well as to destroy that hope of a future state which is founded upon it. It has with justice been observed, that this prosecution has been conducted for a work, not as against God, but as against men. The crime of blasphemy is one of the most serious offences known to our law. THAT LAW ALLOWS A FREE TOLERATION TO ALL. IT IMPOSES A RELIGIOUS CREED UPON NO MAN, BUT LEAVES HIM TO WORSHIP HIS CREATOR IN THAT WAY WHICH MOST ACCORDS WITH THE DICTATES OF HIS OWN CONSCIENCE. But these publications, instead of being written in a spirit of temperate inquiry, grossly traduce a moral and religious code, from the belief and practice of which mankind have derived the most extensive advantages. Let any one calmly contemplate the doctrines of Christianity, let him examine the mildness of its principles, and the purity of its morals, and it will be impossible but that, in the fair exercise of his reason, he will be influenced to admire and adopt it. Every principle it contains tends to benefit society: it says, "Love your neighbour as yourself; and do unto all as you would they should do unto you." The FORCE AND SANCTION OF OATHS ARE DERIVED FROM RELIGION; and upon their inviolability depends the safety of all those institutions under which we enjoy happiness and freedom. The king himself takes an OATH which binds him to a certain line of conduct, that forms his title to the obedience of his subjects. How could property be secured, or crime punished, but for the sacred influence of OATHS over witnesses and juries? The administration of justice must stand or fall with the respect in which OATHS are held. The same benefit has extended to the public by the OATHS which persons in my capacity take when they enter upon their functions; and I hope the country will long continue to enjoy it. It is strange that the defendant should conceive that he was benefitting mankind by removing the securities and obligations by which their conduct is regulated. With regard to the subject of intention, it is doubtless the duty of the magistrate to inquire into it. But God only is acquainted with the inward man: the power of human tribunals therefore, can no otherwise ascertain intention, than by means of actions and the effects produced by them upon society." V.

ANNUAL MEETING.

Sept. 8th. The Churches of the Hants and Wilts Assistant Society in aid of the Baptist Mission held their Annual Meeting for 1819, at Forton. Mr. Russell preached on *Meekness as a fruit of the Spirit*, from Gal. v. 23. Mr. Bulgin from Luke xviii. 7, 8. And in the evening Mr. Ward, from Serampore, preached at the Methodist Chapel, Gosport; after which there was a collection for the Mission. Mr. Millard preached the preceding evening. The devotional parts of the services were conducted by the brethren Miall, Ward, Franks, Bulgin, Millard, George, Headden, and Saffery. The next Association is appointed at Lockerly, Wednesday in the Easter Week, 1820. The brethren Millard and Saffery to preach, the former on the given subject.

The subscriptions and collections received by the Treasurer of this Society for the year ending September 30th, amount to 442*l.* 2*s.* 9*d.* Notwithstanding the distressed state of the times, this is a larger sum than has been remitted to the Parent Society in any preceding year. The increase is ascribed to the preaching of Mr. Ward, an advantage which cannot be hoped for on a succeeding occasion of this sort. The ministers of this association therefore cannot refrain from urging their dear people, to unabating exertions in this good work, which asks for, and deserves their prayers and their pecuniary aid, with extraordinary claims of interest, and necessity.

ORDINATION.

CROSCOMBE, NEAR WELLS.

APRIL 27, 1819.—Mr. William Hush, of Allhampton, was ordained over the Baptist Church, meeting at Croscombe,

Reading of the scriptures, and prayer, J. N. Burnet, Street; introductory address, Mr. Dare, Chillwood; ordination prayer, Mr. Cox, Horsington; Charge, Acts xx. 28, Dr. Ryland, Bristol; Address to the Church, Philippians iv. 1. Mr. Holloway, Bristol. Mr. Dodge, Evercreech, (Independent,) closed in prayer.

NEW MEETING OPENED.

September 14, 1819.—The New Meeting-house in Cherry Lane, in the Parish of Lymm, in Cheshire, was opened. Mr. John Thompson of Hill Cliffe commenced the service. Mr. Moses Fisher of Liverpool preached two Sermons on the occasion from Psalm xciii. 5, and 1 Cor. iii. 5, 6, 7. The brethren James Swinton, John Swinton, and James Bradford, engaged in the devotional exercises. The congregations were numerous, the divine presence was enjoyed, and liberal collections were made after each service. The Meeting-house was built by the members of the Particular Baptist Church at Hill Cliffe in Cheshire, near Warrington, and is considered as a branch of that church. The existence of the mother Church can be traced back as far as the year 1663. The Particular Baptist Church Meeting in Byron's Street, Liverpool, now under the pastoral care of Mr. M. Fisher, is a branch of the same church. In the year 1714, the church at Hill Cliffe agreed that the branch at Liverpool should be considered as a distinct church. The church at Hill Cliffe is now flourishing under the pastoral care of Mr. John Thompson.

ABSENCE FROM CHURCH.

From the Times of Nov. 22, 1819. "On Thursday the 11th inst. Benjamin Baker, John Muncey, and James Allen, in Great Eversden in Cambridgeshire, labourers, were severally convicted before the Rev. Mr. Leworthy, in the penalty of twelve pence each, for neglecting to resort to their parish-church on the preceding Sunday, during Divine Service, without having lawful or reasonable excuse for such absence." From such a mode of "compelling persons to come in," the Act of Toleration secures Protestant Dissenters.

RELIEF OF A DISTRESSED FAMILY.

Mr. W. Humphry, pastor of the Baptist Church at Isle-Abbots, wishes to return his grateful acknowledgments to his kind benefactors, for the following sums which he has received, by the Rev. R. Horsey, Taunton, for the relief of his numerous and distressed family. See Obituary of Mrs. Mary Humphry, in our Magazine for April last.

From an unknown friend, at Oxford, signed J. remitted by post to Kilkenny	1	0	0
From the Hon. — Noel	5	0	0
From the Hon. Lady Grey	1	0	0
From the Rev. Mr. Hughes of Battersea	1	0	0
From Mr. J. M. of London	0	10	6
From Mr. Butler of Romsey	0	10	0
From Mrs. Moss of Weymouth	0	7	0
From Mr. Wilshford of ditto	0	5	0
From a Friend of ditto	0	5	0
	9	17	6

RECENT DEATHS.

Rev. Thomas Flint, late of Weymouth.
Rev. Thornhill Kidd, late of Clapton.

LITERARY INTELLIGENCE.

Just Published.

Memorial respecting the Diffusion of the Sacred Scriptures throughout the United Kingdom; particularly in the Celtic or Iberian Dialects. By Christopher Anderson, one of the Secretaries to the Edinburgh Bible Society, and the Society for the support of the Gaelic Schools.

Personal Religion: containing, 1. A General Inquiry into the Nature of Personal Religion.—2. A more particular Description of it, in its salutary Fruits and Effects.—3. Its great Importance.—4. Addresses to different Ages and Characters. By Reynold Hogg.

In the Press.

A Sermon, occasioned by the Death of the Rev. Thomas Thomas, of Peckham, by Dr. Newman; with the Address delivered at the Grave, by Mr. Griffin.

Memoir of Miss Ann Price, by Joseph Ivimey. Second Edition.

Preparing for the Press, in one Volume, 12mo. Price Six Shillings, Boards, a Work to be entitled, "A concise View of True and False Religion." With a List of the best English Books on Experimental Divinity, and Explanatory Remarks, By the Rev. G. G. Scraggs, A. M. It will contain about 300 Pages, and be published by Subscription in January or February, 1820.

LINES written during a Journey to Chittagong, in Feb. 1818.

Now faithful Mem'ry, in this calm retreat
Long years of pleasant toil and care review,
And bid each breeze the Saviour's praise repeat,
For ever boundless and for ever new.

Bless'd be the hand that form'd this human frame,
And gave me being in a world like this,
Destin'd to teach th' unutterable name
To endless worlds, and through eternal years.

Bless'd be that power which fix'd this vagrant mind,
Aw'd and astonish'd, on the blessed cross,
Taught it to seek a bliss by truth refin'd,
And tread on all things else as worse than dross.

And oh! if when this life must be resign'd,
Tho' fill'd with errors baneful,—I may see
One soul reclaim'd, illumin'd and refin'd,
And fitted for a bless'd eternity;

If precious seed, now sown in tears, may yield
Successive harvests in all time to come,
Till the whole land become a fruitful field,
And all the labourers shout the harvest home;—

Then bless'd existence mine—in such employ
The longest life's too short—since every breath
Of prayer lifts an immortal soul to joy,
Beyond the power of sin, or reach of death.

But be it so, that fruit will ne'er arise,
Nor superstition from its throne be hurl'd,
Well pleas'd with this, I'll close my peaceful eyes,
That I have served my God and not a dying world.

SONNET, written in the Sunderbunds, in Bengal, in the Year 1818.

Though far from youthful scenes, and long-lost home
Endear'd by recollections ever new,
Of grove and stream, of hill and dale, I roam,
And all that Friendship, all that Fancy drew,—

Though ev'ry face, and form, and stream, and tree,
Be alien, and strange each sound I hear,
Though ev'ry mode and form of life I see,
Displease, and shew that I'm a wand'rer here,—

Though in this wilderness no voice is heard,
Save roar of tiger at the midnight hour,
And all the horrid spectres feign'd or fear'd,
Meet here, and gambol in unbroken pow'r,—

Still, even here, O MORN, thy fragrant breath,
And the gay lark, can cheer the realms of death.

SONNET, written at Chittagong, in Bengal, in the Year 1818.

Romantic spot! And have I found at last,
After long wand'ring on the stagnant plain,
Where every prospect is but like the past,
Nature in all her glory ris'n again?

Here on an eminence of sober height
For Contemplation a divine abode,
Nature appears to our enraptur'd sight,
Leading her votaries to the seat of God.

To the vast deep; mountains that touch the sky;
Forests impenetrable; and the stream
Meandering through the plain—she points the eye;—
Impressive emblems of the Great Supreme.

Romantic Scenes; Here would I spend my days,
And here would sing the Saviour's boundless praise.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from the Brethren at Calcutta, dated

February 24, 1819.

Our work among the natives has been gradually increasing, and we hope the effects resulting from it bear some small proportion; though we must confess, that had we to describe to you the latter instead of the former, we should feel ourselves greatly discouraged. We are thankful for what you have so kindly expressed to us on this subject, that "you do not require us to detail our success so much as our labours." From this we learn, that you do not expect that this barren wilderness should be cultivated without much toil, and repeated exertions; and that it is only in the patient pursuit of our great object, that we can expect the Divine blessing, and consequent success, upon the means we use. As far as our experience goes, it fully confirms the idea you have suggested; we see that the seed must be sown, and patience exercised, before the crops can be reaped:—the gospel must be published, it must be pressed on the attention of the Heathen, and applied to their hearts by the divine Spirit, before any important effects can result from it. It is ours to labour in the field, to sow the seed, and our heavenly Father's to foster and bring it to perfection, by the dews or showers of his Divine grace, which we desire to wait for with all the anxiety with which the husbandman waits for the early and latter rain; and though unworthy to see, and much more to reap, the crop, we rejoice that he is faithful who has spoken, and that he has declared his word shall not return to him void, but shall accomplish that whereunto he has sent it. We were afraid respecting the places we built for worship among the natives, that after they had become acquainted with the design of them, they would have absented themselves, or would have opposed us. It was an *experiment*, and we had serious fears that it might fail at the first outset. Had we conferred with flesh and blood, we should have concluded, with others, that the plan, however desirable, was altogether impracticable. We trust we entered upon it, though with fear and trembling, yet in the strength of the Lord. He has assisted us, and blessed these means in part, and we hope that he will bless them still more. The attendance of the natives, instead of growing less, has been on the increase; and instead of violently opposing, they have, on the whole, become more attentive: so that we can now speak to them for between two and three hours without the least disturbance. The first moral effect we have perceived arising from our labours, has been the production of a certain degree of seriousness in the minds of some that attend. The dreadfully black and complicated system of idolatry, to which the natives have been so long accustomed, has destroyed in their minds every thing like serious reflection about salvation; and if they talk about it, it is rather to display their knowledge by the quotation of some line or lines of poetry from their shasters, than to learn whether there is a way in which they can obtain deliverance. You will not wonder, therefore, in such circumstances, if we should ascribe to a Divine influence what in England would be attributed to decency of manners. Yet, to our unspeakable mortification, after conversing with them for some time, and gaining their consent to the truth of our message, and all we have declared, they have left us, saying, that our Christ and their Krishna were the same; so that while we have some little to encourage our hopes, we have much more to excite our fears, and lay us low in the dust. We have as yet seen nothing of that deep contrition for sin, which is experienced by those who have correct views of the holiness of God and his laws. The natives have no settled data on which we can argue with them on divine things: they

are destitute of moral principles; so that instead of arguing from these, as we have always been accustomed, we have, with great difficulty, in the first place to establish them. For instance, they commonly maintain that sin in God and us is not the same thing, because he is above law; and if sin enters into him, it is consumed like fuel in the fire; and thus they take away the malignity of sin, and reduce it to a mere circumstance:—in fact, they make God himself the author of all sin as well as holiness; for, say they, "We live and move in him, it must be *He*, therefore, that impels us to every thing we do;" and on this principle many do not fail openly to declare, that they themselves are God. From this you will perceive, that there are many obstacles in the way of communicating religious ideas to their minds; yet we begin to see some regularly attend, and listen to better instructions; we begin to hear the name of Christ pronounced in whatever direction we go, and oftentimes by many who we should have supposed had never heard it; and we should gladly hail the day in which the Sun of Righteousness shall arise with healing beneath his wings, and scatter the whole of these dark clouds of superstition and idolatry. We have at present but three places of worship, in which we preach five or six times every week. Several American gentlemen have come forward very liberally, and have subscribed as much as will build nearly two more, and in the course of about a fortnight more, we hope to be taking steps about building them: (they requested the chapels to be called by one or other of the following names, Nazareth, New Bethlehem, Zion, or Jordan.) This leads us to notice another very important step that we are now taking in this department of labour. We have had frequently to lament our not being more intimately associated with the natives. After preaching we had some who have followed us, wishing to inquire more about this new way, who, when they have come into the European part of the city, and seen its hustle and confusion, have made some excuse and gone back. We have also felt, on being called to preach to them, the necessity of entering fully into their modes of thinking and speaking. These considerations suggested to us the propriety of renting some ground, and building a house something like the natives' houses, that they might come to us freely, and without suspicion, and that we might have a place to give them while they remained with us as inquirers; and also accommodate those who could give us some assistance in preaching. From these considerations, we resolved to get a place, if possible, in the most populous part of the native city. We mentioned this to our Pandit, and he immediately directed us to a spot in Doorgapoor, which we think, of all others that we know, most eligible for our purpose. After due consideration, we took it for five years, at the rate of 200 rupees annually:—some part of it, which we do not want, we have let again; which will considerably reduce the sum. We immediately commenced building our house upon it, and it is now almost finished: this, together with a place of worship, and other little accommodations, will cost about 1000 rupees, or £125. This place is about four miles from our residence; and if we are succeeded in our work, it will prove an important Missionary station. But you will be led to inquire, how is it to be supplied? Respecting this, we have been in some doubt. At first, we thought it would be best for us to reside at it alternately, for a week or a month at a time; afterward, we were inclined to think it might be better for one of us to reside there constantly;—we found, however, upon mature reflection, that both these plans had their peculiar disadvantages, and we therefore resolved on a medium between them;—viz. that Adam, Carey, and Yates, should supply it alternately for half a year at a time; and the lot being cast, it came to Adam to take the first half year. Should this step be succeeded, it may be highly desirable in the course of time to take another of a similar nature. If you consider the extent of the population that lies before us, you will readily see the necessity of adopting some such plans. The number of idolaters in this city is nearly equal to the population of London; and suppose, even in its present enlightened state, that there were not to be found in London six men to supply its spiritual wants, who would not consider that there was a dreadful famine of the word of life. This is the case *here*, for instead of six, there is scarcely one amongst us who is capacitated to preach with effect to the Heathen; and even were we all so, what would five or six Missionaries be in a field where a million of souls are perishing for lack of knowledge? The sickle (we mean the word of life in the Bengalee language) has been put into our hands; the field (Calcutta and its environs) is laid open before us; and the language of Divine Providence seems to be, "enter and labour." We have attended to this voice, and now we must continue till by faith and patience a blessing is secured. The prosecution of plans like

that we are now attempting will be attended with considerable expense, because in addition to the money laid out in the commencement, we have another house establishment to support, which, though it will be nothing like the expenses of keeping house amongst the Europeans in Calcutta, will be something considerable.

Since we last wrote to you we have been visited by brother Chamberlain, who came down on account of the ill state of his health. While he was with us he seemed considerably better, and his trip down to Saugor appeared to have done him much good; but we have been extremely sorry to hear since his departure to Monghyr that he has been considerably worse, and that he is by no means out of danger. While he was in Calcutta, we had the highest expectations that he would perfectly recover. He preached for us several times in Bengalee at our places of worship, and was heard with the greatest attention. He expressed his great satisfaction at the steps we had taken in native work, particularly at our commencing the Doorgapoor station. His affliction is peculiarly trying to his spirits, and he says every village that he passes gives him new grief, because he cannot enter it and preach to the natives. So wondrous are the ways of God, that we are sometimes called to submit to his will, in abstaining from that by which alone we think his will can be promoted. We are persuaded that you will unite with us in praying that his life may be spared and his health restored; that he may for many years to come preach the Gospel to the heathen, and in this work be crowned with abundant success. The house built for native inquirers, which is not far from our residence, is partly inhabited by Panchoo, the nephew of Sebuk Ram, whom we have employed as a native preacher to assist us in preaching at home, and to accompany us in our itineracies. He had his mind first seriously impressed by some conversation he had with Eustace Carey and J. Peters, since which time he has manifested much diligence in his attention on the means of grace, and zeal in recommending the word to others. Should it be asked, why we employed him so soon? we reply, because we shall have him under our own immediate care, and attend him whenever he preaches, so that we can both correct and encourage him in his work; besides which it brought him into immediate usefulness, and saved him from contracting some habits that would have been disagreeable. We should have thought it very wrong to have employed him and left him alone; for though one of the boldest and most active of the natives, we know that he can do scarcely any thing when left alone, and without the presence of an European cannot preach openly, particularly in Calcutta. We hope, if constant attention is paid to him, he will prove a useful man. We mentioned to you in our last something about a long itineracy during the winter months which are now just past. Owing to the great expense that would have been incurred by it, and to our undertaking the station at Doorgapoor, we were unable to accomplish it; nevertheless, we have not relinquished the idea of it, but keep it in view as a very desirable thing whenever it is practicable. Till the station demanded the whole of our attention, Carey, Yates, and Adam made weekly itineracies alternately for about two months, during which time many books were distributed *to those who could read*, and the gospel was preached to many hundreds of the people. There is a Telinga Pundit, a Brahmin, who has been for some time past studying the English language with Penney, concerning whom we have reason to hope that he is seeking after salvation. Should he become a decided character, it will be with much pleasure that we shall inform you of it, at a future opportunity.

As it regards native schools, we have to inform you, that we have resigned the one at Similya to the Calcutta School Society, as the Committee of that Society have selected its neighbourhood for the scene of their operations, and as it was too distant from us to receive that regular superintendence which was necessary to its prosperity. We have, since we last addressed you, built a new School-room at a part of the city called Sheldah, very near one of our residences, which contains above fifty children, and which is placed under the patronage and supported by the funds of the Calcutta Female Juvenile Society for the establishment and support of Native Schools,—a Society lately formed for our encouragement in this branch of our Missionary work.

We are now likewise building another School-room close to our Molunga place of worship, being desirous to ascertain whether the proximity of a school to a place where the Gospel is preached will prevent the attendance of the children. Should this experiment succeed, we have reason to hope that the introduction of the Scriptures and other religious and moral works may be readily effected. Our school at Intalie is proceeding as usual; the numbers have suffered no diminution. Besides these three schools connected with our European establishment the American Gentlemen, whose gene

rosity we have before mentioned, as it regards places of worship, had subscribed a sum for the erection of a School-room in the neighbourhood of our Native Station. A respectable native, however, with whom they were connected in business, expressed his wish to erect the school-room at his own expense. A request so interesting was of course immediately granted, and he is now erecting the building. The sum subscribed by the American gentlemen will therefore be applied to meet the permanent charges of superintendence, &c. In the printing-office, in consequence of an increase of business, we have added two new presses to the one we mentioned in our last as being in operation. We have likewise purchased of the Serampore Brethren, a fount of small Bengalee. Since our last communication we have printed (independently of work for the Bible and School-book Societies) at the expense of the Calcutta Baptist Missionary Society, 2000 copies of the Life of Futick, and 2000 of the first part of the True Durshun, or General View of the Christian Religion, both mentioned in our last as ready for the press, together with 1200 of a tract by Brother Chamberlain, entitled "The Mind's Reflection," in Bengalee verse. Nearly one-half of these tracts, we have reason to believe, are now in circulation. We are now preparing in Bengalee, an Address on the Sufferings of Christ, two or three tracts in continuation of the True Durshun, and the Harmony of the Gospels. Brethren Carey and Yates are now about to study Hindostanee, which will very much facilitate the accomplishment of an object we have long desired, viz. the translating of most of our Tracts (as they issue from the press in Bengalee) into Hindostanee. We intend to print them in the Persian character for distribution in Calcutta, and in the Deva Nagree for Hindostan; for printing in the latter of which characters, the Branch Society at Digah have appropriated the greater part of their contribution to the funds of the Calcutta Auxiliary Missionary Society. Brother Chamberlain has furnished us with a tract in Hindostanee, which we shall print as soon as a fount of Persian we are cutting is ready. The first part of the True Durshun too is translated into Sanscrit, and will be printed when we receive a fount of Deva Nagree which we have ordered from Serampore. We would here as Missionaries express our obligation to various Societies for the assistance they have afforded us in our great work;—to the Calcutta Auxiliary Bible Society for Gospels and Testaments; to the Calcutta School-Book Society for Tables, books, &c. necessary in Bengalee Schools; to the brethren of Serampore, and the Independent Brethren at Calcutta for their liberal exchange of tracts; and especially to the Calcutta Baptist Auxiliary Missionary Society, whose Annual Report we hope to forward to you in a few months, when you will be able more distinctly to trace its operations. Brother Lawson is continuing his labours in the English department, and will send accounts to you respecting them at convenient intervals.

And now, dear Brethren, we must conclude. We should have rejoiced to send you accounts of great success, but we have none to communicate. We are not however discouraged, and we hope that you will not be so either. If the delay of success render us more diligent and more dependent on Divine blessing, it will be extremely beneficial. We feel we hope more attached to our object than ever; and though we have reason to lament a deadness in Divine things, and an apathy to the salvation of the heathen very inconsistent with the value of our own souls or of theirs, yet we have begun a warfare with the empire of Satan in this country, which we hope not to relinquish till death, nor till some signal success shall have been granted, indicative of the eventual overthrow and complete destruction of his at present uncontrolled power. We desire still to labour, assured that success is certain, and that the kingdom of our Lord shall eventually embrace the world. Encouraged by these reflections we bid you farewell, affectionately soliciting an interest in your prayers, and assuring you that we remain,

Your very affectionate Brethren,
for Christ's sake,

JOHN LAWSON,
EUSTACE CAREY,
WILLIAM YATES
JAMES PENNEY,
W. H. PEARCE,
WILLIAM ADAM.

SURAT.

Extract of a Letter from Carapeit-Chator Aratoon, to Mr. Ward, written after his return from Serampore, and dated

June 1, 1818.

AFTER leaving Agra with a party of five companies of sipahees, and a company of irregular cavalry, who were under Captain Barker of the second battalion, 12th regiment of N. I. carrying treasure from Agra for the army, on my way to Surat, I tried to get a proper opportunity

of writing to you, to let you know where I was, and how gracious Providence was to me; but when I had the opportunity to send you a letter by a proper channel, I was so much entangled that I was unable. I had opportunity twice, once while I was with Major-General Donkin on the 8th of March, near a very large and ruined village called Toda; and the other was on the 24th, when I was with Major H. Bellingham, near to Rampoora. These gentlemen asked me if I had any letters to send to Serampore, and promised to send them with the greatest pleasure; but I was hindered by various difficulties, which every new traveller must expect to meet with. After all, I had to take care not to lose the proper opportunity to proclaim the word of life, and distribute books and tracts to the people of those parts, which was my first and great design; but now I hope soon to write you a long letter, in which you will find much more than in this, since it has pleased our gracious Lord to bring me once more to Surat.

I proclaimed the word of God on my way, I mean from Agra to this place, and also distributed all the scriptures and tracts that I had with me. Now I beseech you to pray to Him, who is able to give to those that heard and received the scriptures from me, a spirit of inquiry; that he may change their hearts and give them a new heart, and renew within them a right spirit; that the Lord may lift up the marvellous light of his countenance upon their dark minds, saying, Let there be light; then their minds will receive true light; then they will see and know what is the true and what is the false; then they will see the danger of their state, their need of that true Saviour unto whom the gathering of the people shall be; then he will turn them, and they will be turned unto him, and they will forsake their evil ways, and sing the new song of the Lamb of God; then the morning stars once more shall sing together, and all the sons of God shall shout for joy. O I beg you to increase, O I pray you to augment the number of preachers in Hindoost'han. I entreat you to delay not, if possible.

BATAVIA.

Extract of a Letter from Mr. Robinson, to Dr. Carey, dated

June 9, 1818.

Our brother Diering always spends the intervals of worship, on a Sabbath-day, in going from place to place; and on the two last sabbaths, the Pontifex maximus of Batavia, a very stiff Arab, was at brother Diering's house at the time of worship. I supposed he came to oppose, or to trouble us with hard questions; however we were glad to see him, for we love to meet our opponents, as we have then some chance of victory. It is also pleasing to observe, that many of the Musulmans will receive tracts, and then ask for the scriptures.

One of the Dutch dragoons attends English worship at my house every sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's-supper to him. I told him my objections, and in the course of the conversation, I learned something more of his history: I am, says he, a Jew, born at Gothenburgh, in Sweden, but I was baptized in England, by a minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. "Can you read Hebrew?" said I. I learned it, said he, when I was a child. I produced the Hebrew Bible, and had the pleasure of hearing him read several verses.

GAYAH.

Letter from Rhughoo, the Native Reader placed under the care of Brother Fowles.

You will accept the best thanks and love of Rhughoo. I entreat you to pray for me, because I am a very sinful man, so sinful that there is not such another. I am desirous of doing the work of God; and that I may never be lazy, pray for me, that I may live in hope. The work in which I am to be engaged is very difficult: unless Christ gives his Spirit to man, man can do nothing; but we must preach the glad tidings, and teach the people: pray to the Lord Jesus Christ. I am very happy at Mr. Fowles's. I read the word to others here twice a day in Hindoost'hanee, and many come to hear. When I go to the villages many people want to come to me, but I have no place to entertain them.

List of Monies received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Little Wild-street, Part of a Collection, by the Rev. John Edwards	14	0	0
Chelsea, Collection at the Rev. Owen Clarke's, by the Rev. Wm. Ward	17	6	8
Legacy of William Walmsley, Esq. £200 Duty 20	180	0	0
Watford, Auxiliary Society, by J. J. Smith, Esq.	6	19	9
Chenies, Collection, by the Rev. Wm. Lewis	6	0	0
Keppel-street Auxiliary Society, One Year's Subscription, to the 1st of July, by John Marshall, Esq. Treasurer	50	0	0
Legacy of Mrs. Catharine Maddocks, late of Nantwich, Cheshire, paid by Joshua Wilson, Esq. Executor £200 Duty 20	180	0	0
Wales, from the Northern District of the South-East Baptist Association, by the Rev. J. Evans, Brecon	15	2	11
Auxiliary Society at the Rev. James Upton's, by Mr. Pontifex, Treasurer	42	0	4
Cambridge, additional Remittance from the Auxiliary Society £8 10 0			
Ditto Collections at the Annual Meeting, October 6 81 10 0			
Ditto Mrs. Calwell, a Donation 20 0 0			
	110	0	0
Hertford, Auxiliary Society, by the Rev. Mr. James	12	2	0
Northampton, Friends at, by the Rev. Mr. Blundell	4	14	6
Ilford, Missionary Association, Half-year, to Nov. 1, by Rev. Mr. Smith	14	2	2
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.	80	3	3
Ground-rent of Mr. Burns, London	19	9	6
Oxfordshire Auxiliary Society, by Mr. Thomas Parsons, Treasurer, viz.			
Abingdon 54 1 0			
Alcester 24 2 6			
Banbury 20 1 8			
Blockley and Campden 22 14 6			
Bloxham 1 0 0			
Bourton, (including a Life Subscription from Mr. R. Cooper, 10*l.* 10s.) 50 0 7			
Cheltenham, (including 1*l.* 1s. for Translations) 40 19 4			
Chipping Norton 40 6 6¾			
Coate 1 1 0			
Cirencester 5 5 0			
Eatington 1 0 0			
Fairford 24 4 4½			
Hook Norton 11 3 5½			
Middleton Cheney 13 12 1½			
Oxford 45 14 0			
Shipston 8 1 0			
Stow in the Wold 3 9 0			
	366	16	1¼
Collections and Donations received by the Rev. W. Ward, at Ipswich, Stowmarket, Colchester, Woodbridge, &c.	136	2	10
Tottlebank, Contributions at, by the Rev. Mr. Harbottle	5	10	0
Tetbury, Subscriptions, Penny a Week Society, and Sunday School	11	17	6
Wellington, Somerset, Collection and Subscriptions	5	17	6
South Wales, Southern District Auxiliary Society 35 0 0			
Ditto, Eastern District of Eastern Association 79 0 0			
Pontnewydd, Penny a Week Society 1 11 6			
Abergavenny, Friends at 5 5 0			
Pontyrhydrum, Subscriptions & Penny Society 14 14 0			
Pontheer, Sion Chapel Penny Society 3 3 0			
	138	13	6
Stirling Missionary Society, by the Rev. Mr. Smart	30	0	0
Gloucester, Collection by the Rev. W. Ward	7	7	0
Frenchay, Collected by Miss Maurice	8	16	10
Ross, Herefordshire, Collected by Mrs. Wall 2 18 10 Subscriptions 4 8 5	7	7	3

	L.	s.	d.
Bridgewater, Monthly Prayer Meeting at the Rev. J. Vineys 3 4 10½			
Friends, a Donation 1 1 0	4	5	10½
Hatch, Collection by the Rev. Mr. Fay	3	1	1
Bradninch, Monthly Prayer Meeting, by the Rev. Charles Sharp	2	11	0
Taunton, Ditto, by the Rev. R. Horsey 2 16 7½			
Friends 3 3 0	5	19	7½
Foxton, Collection and Subscriptions by the Rev. Joshua Burton	7	0	0
Thrapston, Ditto, by the Rev. Wm. Ragsdell	25	3	0¾
Hitchin, Friends at, by Miss Ann Bradley	7	0	0
Soham, Baptist Church, by the Rev. Mr. Norman	5	5	0
Wellingborough, Penny a Week Society at Salem Chapel, by the Rev. J. Davies	11	0	0
Dunstable, Collections and Subscriptions, by the Rev. W. Anderson	27	7	6
Stony Stratford, from the New Meeting	2	0	0
Newport Pagnel, Penny Society, by the Rev. T. P. Bull	2	2	0
Road, Northamptonshire, Penny Society, by Mary Longstaff 5 12 0			
Ditto, by Mrs. Heighton 0 10 0	6	2	0
Olney, Subscriptions, and Penny Society	16	16	0
Ashburton, Collection by Rev. Philip House	3	3	4
Kingsbridge, Subscriptions and Penny Society, by Rev. Mr. Nicholson	13	7	8
Modbury, Collection by the Rev. Christopher Woollacott	2	10	0
* Hants and Wilts Assistant Society, year ending Sept. 30	442	2	9
Hull, Collections and Subscriptions, by the Rev. John Birt	110	2	6
Tewkesbury, Ditto, by Mr. S. Jones	60	12	1
Birmingham, Donation from John Deakin, Esq.	100	0	0
Ditto, Auxiliary Society, Cannon-street, by Ditto	46	10	9¾
Ditto, Sunday-school Children, Newhall-street, by Mr. James Taylor	2	0	0
Newark, Collingham, and Scarborough Collections, by the Rev. R. Hall	100	18	9
Burlington Ditto by Ditto	10	0	0
Mrs. Phillips, Gorenden Park, Donation, by Ditto	20	0	0
Towcester, Penny-a-week Society, by the Rev. J. Barker	8	0	0
Sheffield, Juvenile Missionary Society, by Mr. W. Atkinson	42	0	0
Wincobank Missionary Society, per J. Read, Esq. by Ditto	8	0	0

TRANSLATIONS.

Edinburgh Bible Society, a Donation, by the Rev. Christ. Anderson	300	0	0
Paisley and East Renfrewshire, Ditto, by Mr. James Thomson	20	0	0
Ipswich and Needham Market, Donations, by the Rev. W. Ward	8	10	0
Ipswich, a Friend in Bethesda, by the Sale of Books	5	0	0
Hamilton Bible and Missionary Society	5	0	0
Frenchay, Collection, by Miss Maurice	1	10	0
Tain, Scotland, Donation from the Northern Missionary Society, by the Rev. Angus Macintosh	50	0	0
Burslem Juvenile Society, by Mr. W. S. Kennedy, Treasurer	21	0	0

* As the Subscriptions and Collections of the Hants and Wilts Society for the year ending Sept. 30, 1819, will appear in the Annual Report of the Parent Society now printing, we state the following sums from the above, the particulars of which, with smaller collections and subscriptions, will be published in the Report of the Society for 1820.

	L.	s.	d.
Barnsley	8	1	0
Bradford	49	3	3½
Bratton	13	12	5
Broughton	21	9	6½
Forton and Gosport	19	16	6
Lymington	22	0	9
Lyme, &c.	20	0	0
Poole	18	1	0
Portsea and Portsmouth	99	10	5½
Romsey	17	1	0
Salisbury	56	15	0
Southampton	18	15	9

SCHOOLS.

		L.	s.	d.
William Wilberforce, Esq. M. P.	a Donation	10	0	0
Mr. Samuel Hall, Uxbridge	Ditto	10	0	0
Mr. John Shewell, Clapham	Ditto	10	0	0
Mr. Richard Phillips, London	Ditto	10	0	0
Mr. Comer, by the Rev. Dr. Adam Clarke,	Ditto	5	0	0
Mr. N. Fisher, by	Ditto	1	1	0
Lyme, half-yearly payment for a Hindoo School, by Mrs. Oliver		7	10	0
S. M. Donation, by Rev John Saffery		2	10	0

The Thanks of the Society are presented to Mrs. Pratten, of Bristol, for three Volumes of the Evangelical Magazine, half bound.

☞ The Committee take this opportunity of saying, that presents of Books, to be forwarded to the Missionaries abroad, will be highly acceptable. Books on Theology, Languages, or General Literature, Periodical Works, School Books, Hymn Books, and Tracts, may all be employed with great probable advantage. Should any Donor specify the particular station for which he designs his benefaction, his wishes shall be punctually adhered to. Parcels may be sent to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.

TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the Missionary Herald, must be addressed to the Rev. John Dyer, Reading. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

INDEX TO THE MISSIONARY HERALD FOR 1819.

BAPTIST MISSION.

Page

Annual Meeting of the Society 85
Allahabad 30, 46, 50, 88
Batavia 97
Beerbhoom 79
Benares 29, 36, 79
Burman Empire 12
Calcutta 2, 18, 27, 33, 60, 65, 93
Cawnpore 51, 63
Ceylon, Columbo 9, 80
——— Point de Galle 39
Chittagong 36, 44, 53, 57, 77
Cutwa 28, 35
Dacca 28, 43, 78, 87
Delhi 51, 59, 89
Digah 22, 47
Dinagepore 49
Gayah 97
Hindosthan 11
Jamaica 7, 74, 81
Java—Batavia 30, 55
Samarang 10, 55, 58, 81, 90
Jessore 36, 43, 49, 78
Jubbulpoora 80
Moorshedabad 43, 58
Munghir 21
Serampore 1, 17, 25, 41, 49, 77
Surat 37, 96
Monies received by the Treasurer 23, 48, 75, 98
To Correspondents 15, 40, 55, 64, 76, 84, 100
Church Miss. Soc. 23, 39, 68
Edinburgh Missionary Society, 22
London Missionary Society, 7, 15, 22, 67
Moravian Miss. Society 15, 63
Wesleyan Missionary Society, 31
America 31, 63, 69, 83

CONTENTS.

ASSOCIATIONS. Page

Bedfordfordshire 395
Buckinghamshire 395
Hants and Wilts 36, 262, 538
Midland 127
Northamptonshire 126
Oxfordshire 395
Welsh, South-Eastern 443
Welsh, Western 486
Wilts and Somerset 215, 486

ESSAYS, &c.

Address to Sunday-school Teachers 60
Algerine Slavery 509
Antinomianism delineated 377
Atonement of Christ 469
Baptist Churches, Yearly View of, recommended 287
Bennett, Mr. Anecdote of 428
Bird that forsakes her Nest 376
Brunswick Family, Anecdotes of .. 427
Calvin's Commentaries 59
City of London Auxiliary Bible Society 515
Conversion of two Infidels 424
David Levi and Dr. Priestley 326
Dejection reproved 428
Divine Guidance 425
Dod's Droppings 201, 425
Dress, Vanity of 14
Education, Ministerial Advantages of 145
Education of Ministers' Children ... 110
Emery, Miss 111
Emigration 512
Epigram, Remarks on 14
Error promoted by a vicious Life .. 464
Fruit of the Spirit, No. 1. Love 10
No. 2. Joy 154
No. 3. Peace ... 460
Fuller, Rev. Andrew, Vindication of 233, 307, 421
——J. G. Reply to, and Answer 330, 332
Fund for Ministers' Widows 56
Hope, Thoughts on 112
Invitation to Sinners 376
Limehouse, Query concerning 243
Masillon 64
Missionary Question and Answer ... 426
Moral Duties, Intimate Connexion of 335
Palace of Science 6
Proverbs of Solomon, Notes on 151
Providence 370

Page

Queries 16, 242, 243
Salters' Hall Conference 1, 49, 106
Smythe, L. C. Baron 64
Strictures on the Bishop of Salisbury 504
Sovereignty of God 198
Vindication of Gallio 329
Virginia Planter 112
University Query 427
Wilks, Letter of the Rev. Mark 376

INSTITUTIONS.

Bradford Academy 125
Stepney Ditto 83

IRISH CHRONICLE.

Anecdote 129
Baptist Irish Society 309
C. H. 87, 267
Davis, Rev. S. 265
Dunlop, Rev. R. 88, 220, 492
Gentleman 220
Hart C. 129
Keen, Rev. C. T. 174, 220, 490
M'Carthy, Rev. Isaac, 38, 85, 173, 217, 397, 490
Miller, Mr. George 491
M'Quige, Mr. James 446
O'N. W. Esq. 132
P. B. 174, 219, 267
P. C. 266
Readers, 87, 130, 131, 218, 353—356, 445, 446
R. M. 40, 218, 265, 268, 399
Saffron Hill 220
Sirr, Mr. D'Arcy 37
Subscriptions 88, 132, 176, 220
Sunday School Society 447
Thomas, Rev. Wm. .. 131, 219, 400, 489
W. of D. 88
West, Rev. John 87, 356
Wilson, Rev. J. 88, 131, 175, 266, 356, 445
W. M. 174, 219

JUVENILE DEPARTMENT.

Adulterer, End of the 201
Bells, Baptism of 21
Bible Advocate, No. I. 476
Historical Essays, No. 11, Richard I. 17
No. 12, John 158
No. 13, Ditto 474

	Page
Negro Slavery	429
Philosophical Reflection, No. 20, The Earths	113
Popery in France	65

MEMOIRS.

Brown, Rev. W.	365
Draper, Mrs.	277
Dunscombe, Mrs.	190
Fawcett, Dr.	97
Haddon, Mr.	229
Hardcastle, J. Esq.	457
Knott, Rev. John	321
Sowerby, Rev. T.	185
Stennett, Dr. Joseph	501
Tindale, William	413
Wilson, Rev. S.	141

MISCELLANEOUS.

Absence from Church	539
Bombay, American Mission at	393
Catholic Emancipation	214
Death of the late Queen	170
Hinton, Speech of the Rev. James	529
India, Letter from	82
Marriage among Dissenters	260
Poor-Rate Bill	351
Press, Extent of the Liberty of	536
Protestants in France	260
Relief of a distressed Family	539
Revelation, on the Defence of	532
Roborough Case	352
Walworth Common Sunday School	171

MISSIONARY HERALD.

Africa	47, 404
Agra	225
Allahabad,	182, 274, 314, 496
American Indians	184
Annual Meeting	493
Batavia	545
Beerbhoom	451
Benares	181, 224, 451
Bermuda	455
Bombay	139, 184
Bramah, Picture of	362
Burman Empire	92, 363, 405
Calcutta, 42, 134, 179, 221, 401,	541
Catholic Mission	91
Cawnpore,	315, 363
Ceylon	89, 139, 183, 184, 227, 452
Chittagong 224, 272, 317, 357, 449,	495
Cutwa	180, 223
Delhi	315, 359, 497
Dhacca	180, 271, 450, 495
Deaths	138
Digah	138, 275
Dinagepore	313
Gayah	545
Jamaica	47, 96, 410, 454
Java	90, 182, 319, 358, 453, 498
Jessore	224, 271, 313, 450
Jubbul-poora	452

	Page
Juggernaut's Car.	178
Madagascar	96
Madras	139
Malacca	95
Missionary Press	270
Moorshudubad	271, 358
Moravians	363
Munghir	137
New York Society	184
North America	48, 406
Phillips, Mr. Returns to England	498
Saadhs, The	227
Serampore 41, 133, 177, 269, 313,	449
South Sea Islands	96, 403
Subscriptions	48, 139, 276, 411
Surat	225, 544
Tartary	138
Travancore	405

NEW CHURCHES.

Chepstow	171
Long Parish	127
Magor	263
Somersham	215

NEW MEETING HOUSES.

Cheshire	539
Chittern	215
Greenford	171
Hadleigh	171
Liverpool	262
Ossett Common	351
Oxford Street	171
Stamford	440
Webber Street	171
Wotton-Under-Edge	171

OBITUARY.

Allen, Mr. Thomas	67
Brown, Rev. W.	68
Bulgin, Mrs.	383
Collings, Mrs.	517
Cowan, Mr.	385
Emery, Anna	24
Fittal, Mr.	386
Gooding, Rev. Sampson	388
Green, Mrs.	432
Humphry, Mrs. Mary	160
Jerment, Dr.	387
Kilpin, S. W.	118
Mara, Miss Judith	159
Marshman, Mr. John	66
Nickolls, Rev. Joshua	202
Norman, Rev. Samuel	116
Ormerod, John	520
Surman, Rev. Mr.	388

ORDINATIONS.

Belcher, Joseph, Somersham	215
Belsher, W. Burton-Street	127
Cooper, James, Amersham	396

	Page
Dore John, Redruth	170
Foreman, John, Laxfield	127
Gabriel, Wm. Brixham	127
Glanville, Wm. Shaldon	263
Goodrich, W. Ravensthorpe	395
Gruchy, Mr. De	439
Haigh, John, Masham	441
Hughes, S. Rawden	127
Hughes, W. Harut	265
Hunter, Christ. Richmond	441
Hush, William, Croscombe	538
Leonard, Thomas, Magor	262
Lewis, Joshua, Chepstow	171
Middleditch, T. Biggleswade	442
Newman, W. H. Carlton-le-Moorland	215
Parsons, John, Corsley	170
Phillips, D. Caerleon	486
Reynolds, W. Ipswich	170
Roberts, John B. Lixwno Green	265
Ruston, Sam. Broughton	442
Sample, George, Newcastle	127
Shoveller, John, Jun. Melksham	263
Tay, T. Southill	442
Thomas, Jenkin, Oxford	35
Thomas, T. Bromsgrove	442
Tutcher, T. Long Parish	127
Tyso, Joseph, Wallingford	396
White, Mr. Lowestoft	170

Poetry.

Child of Sorrow	84
Close of the Year	36
Fear not	128
Knott, Rev. J.	128
Lines	540
Neri, St. Philip	444
Pilgrim	216
Sonnets	540
Sutton, Mrs.	172
Welcome kind Stranger	84
Where there is no vision	396

Portraits.

Rev. Thomas Griffin	1
Rev. Samuel Wilson	141
William Tindale	413

Recent Deaths.

Draper, Mrs.	83
Flint, Rev. Thomas	539
Harris, Mr.	443
Jenkins, Rev. Dr.	119, 162
Johnston, Rev. Thomas	162
Kidd, Rev. Thornhill	539
Ladson, Rev. Thomas	216
Payne, Rev. Alex.	119
Pendered, Mr. W.	83
Perrot, Mrs.	439
Smith, Rev. Elisha	216
Sowerby, Rev. Thomas	119, 162
Thomas, Rev. Thomas	479
Wilks, Rev. Mark	119

Reviews.

	Page
An affectionate Exhortation	527
Balfour, Dr. Funeral Serm. for	122
Baptists, Hist. of General	120, 203
Baptists justified	69
Belsham's Present State	213
Beneficent Visits	527
Brown on Religion	527
Bugg's Appeal to Truth	165
Burder's (John) Sermons	389
Churchman's Second Epistle	392
Claims of the Society, &c.	212
Cobbin's Poems	391
Cobbin's Scripture Parables	392
Conversion of the World	34
Edinburgh Monthly Review	166
Emery, Miss, Memoir of	484
Essays, Nautical	33
Family Union	34
Forgiveness, Christian	30
Foster's Discourse	481
Gellibrand's Sermons	437
Ignotus's Letters	210
Immanuel: A Poem	211
Innes's Dissertations	479
Ivimey's Sermon at St. Helier's	524
King, The	75
Newman's Baptismal Immersion defended	165
Newman's Pastoral Letter	308, 349
Newman's Trinitarian's Appeal	388
Nosegay	123
Parry, Rev. W. Funeral Serm. for	208
Pike's Persuasions to Early Piety	521
Popery, Supremacy of	162
Pritchard's Funeral Sermon for Dr. Jenkins	349
Quin's City of Refuge	212
Resurrection of the Dead	484
Romilly, Sir Samuel, Death of	213
Ryland's Serious Remarks	434
Savage, Life of Mrs.	208
Short Tour	213
Sleigh's Importance of Peace	166
Steadman's (Dr.) Charge	210
Steadman's and Lister's Sermons	210
Strictures on the Test Act	525
Superville's Sermons translated	167
The Spiritual Nature and Spiritual Order of Public Worship	524
Thomas's Sermon	255
Thornton's Sermons	208
Unitarian's Appeal	388
Upton on the Sabbath	527
Upton's Letters, &c.	526
Vale of Light	212
Wilks's Christian Missions	390
World of Spirits	392
Youth's Dictionary	256

Signatures.

A. and B.	426
A. X.	64
B. H. D.	60, 287, 429, 432, 488, 512

	Page
C. B.	84
Colman, James	82
E. B.	128
E. D.	396
Editor of N. E. M.	330
Fuller, J. G.	233
G.	21, 287
Gough, Thomas	66
H.	10, 154, 460
Hinton, James	348
H. S. A.	17, 158, 474
Humphry, Wm.	160
J. B.	198
J. E.	370
J. M.	67, 229
J. N.	335
Josephus	56
Iota	1, 49, 106, 329
J. S.	383
Juvenis	84
Latitudinarian	242
M. N.	116
N. N.	113
Plorator	172
Rebecca	16
R. H.	202
S.	439
Scriptor	145
S. D.	385
Sigma	14, 216
T.	376
Thomas Thomas	36, 83
Thompson, Thomas	486
Tyso, Joseph	487
V.	536
V. R. T.	242, 426, 504, 509
W. G.	128, 320
Wilks, M.	376
Wills, Benj.	83
W. N.	243, 326, 373, 477
W. P.	16
W. R.	56
W. S.	110
W. W.	190
X.	427

Societies.

Albion Union	251, 394
Baptist Itinerant	82, 553
Baptist Missionary	297, 341
Baptist Widow and Orphan	257
Baptist Irish	528
Bible Admonition	35, 250
British and For. Bible	247, 253, 515
British Free School	214
Church Missionary	246
Country Case	395
Hibernian	252
Irish Evang.	251
Irish Free School	170
Jews	262
London Missionary	252
Methodist Missionary	244
Naval and Military Bible	251
Peace	125
Poor-Rate	171, 351, 443
Port of London	125, 169, 250, 394
Prayer-book and Homily	249
Protestant	253, 260, 288, 338
Religious Tract	251
Sunday School Union	251
Welsh Auxiliary Bible	253

END OF THE ELEVENTH VOLUME.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.